HIGHER MIDDLE SECOND YEAR

(AGES 11 TO 14)

TRAINING IN FAITH, WORSHIP AND SERVICE

A THREE YEARS' CYCLE OF SUNDAY SCHOOL LESSONS GRADED TO COVER THE — LIFE OF THE PUPIL — FROM THE AGE OF 5 TO 17

LONDON

PUBLISHED FOR THE MANCHESTER DIOCESAN EDUCATION SOCIETY BY THE

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE

NEW YORK AND TORONTO: THE MACMILLAN COMPANY

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MOSSLEY PARISH CHURCH SUNDAY SCHOOL

IN FOUR GRADES:

I. KINDERGARTEN (AGES 5 TO 8)
II. LOWER MIDDLE (AGES 8 TO 11)
III. HIGHER MIDDLE (AGES 11 TO 14)
IV. SENIOR - - (AGES 14 TO 17)
(SUITABLE ALSO FOR BIBLE CLASSES)

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The figures in brackets indicate the total sets of notes for which each contributor to the Second Year's Course is responsible

GENERAL PLAN OF THE SERIES

In these volumes an attempt is made to supply the teacher with information : *matter* from which a lesson may be built up for each Sunday in the year. To this end vivid and inspiring notes have been written so that the teacher may gain a living grip of the subject. The *method* by which this material may best be used is dealt with in a specially prepared companion volume, *How to Teach and Organise in the Sunday School*, wherein will be found a simple exposition of the principles underlying all effective Sunday School work.

The lessons are arranged in a Three Years' Cycle, each course being divided into Four Grades. Hence, if the manuals continue to be used for twelve years, i.e. if the three years' cycle is used four times as the main guide to the Sunday School instruction, a child commencing the course at the age of five and passing through the school will have followed a systematised and on the whole consecutive scheme of instruction to the age of seventeen.

The work is correlated with the Suggested Syllabus of Religious Instruction for Day Schools (Macmillan, 1/6) to avoid overlapping of subjects on week-day and Sunday as far as possible.

I. KINDERGARTEN (ages 5 to 8).

The basis of instruction is here found in suitable Old and New Testament stories, talks on the Church and Church membership, God's House, Worship and allied subjects so far as a child of this age can receive them, the Great Festivals and Seasons, Saints and Missionary Heroes and Heroines. With this teaching is associated the learning of Hymns, Prayers, and passages of Scripture.

II. LOWER MIDDLE GRADE (ages 8 to 11).

In this group biographies are dealt with from the Old and New Testaments, Church History and Christian Missions ; but care is taken to avoid too lengthy a treatment of any one subject. It has not been thought advisable, for instance, to allow Old Testament lessons to occupy the whole of a year to the exclusion of other matters. In the lessons from the Bible emphasis is laid on personal rather than historical elements. The Christian Year is treated as the seasons occur, and in the teaching of Church membership, in addition to talks on the various parts of the church and the explanation of one or two services, Christian doctrine

based on the Catechism is included as follows: First year, the spiritual teaching of the Baptismal Covenant; Second year, the meaning of the Lord's Prayer and the teaching contained in the Duties; Third year, lessons based on the Creed.

III. HIGHER MIDDLE GRADE (ages 11 to 14).

In this group more is done to bring the children's knowledge into touch with the wider outlook upon life which they are gaining with increasing years. The work looks steadily forward to Confirmation.

New Testament. In addition to the Gospel Story is added instruction on how the Bible came into existence and has been handed down to us. St. Paul and his letters and St. John and his Revelation are dealt with in an interesting and simple way.

Old Testament. In each year the life of one of the Prophets is taken or some portion of the Old Testament is dealt with, showing the way in which the revelation of God to Israel was gradually leading up to the coming of the Saviour.

Prayer Book. Lessons are so arranged that the Catechism is made a living and interesting summary of Christian teaching, and a more extensive knowledge is gained of the meaning of worship, especially as provided for in the Church's services.

Lessons from Church History and the Mission Field are chosen to illustrate the growth of the Church and to encourage a healthy hero and heroine worship.

IV. SENIOR GRADE (ages 14 to 17).

In this group more consecutive study is possible, and consequently the work is arranged on the following broad principles:

Advent to Lent. An Old or New Testament subject.

Lent to Whitsuntide. Bible, Prayer Book, Church History or Missionary subject.

Trinity to Advent. Prayer Book, Church History, Missionary or other subject bearing more directly upon the privileges and responsibilities of active Church membership. Such subjects include something of the History of the English Church; of the Book of Common Prayer; knowledge of Hymns and Church Music; Parochial Church Councils and the Diocesan and world-wide activities of the Church.

The lessons are dealt with so as to meet the special needs of the adolescent, and are suitable for Bible Classes.

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HOW TO USE THE NOTES

It is hoped that the notes of lessons in this series will greatly facilitate the work of the Preparation Class, because the material of the lesson may be studied by the teacher individually from the books. In the class, therefore, greater attention will be paid to the method of giving the lessons and of arranging details of the programme, the subjects for prayer, the hymns, the relation of the superintendent's talk to the teachers' lessons, the nature of the expression work, the pictures to be used, and all the other details which may make or mar the Sunday school session. If it is impossible to hold a Preparation Class the responsibility of the superintendent is vastly increased, for he must think out alone, and not in counsel with the staff, every detail of the programme. The teacher's part is then confined to a reverent and sympathetic participation in the comparatively unknown paths along which the superintendent leads the whole school, and to the actual lesson and expression work. This course is only a second best. It is an universal experience that the most effective teaching and the most happy work goes on in those schools where, week by week, the whole staff meets to consider beforehand all the details of the session for the next Sunday.

The following notes should be read carefully.

The Superintendent is the general, who, with the help of the staff, plans as a whole the campaign which is to lead the pupils to victory. The notes purposely have not been over-elaborated, so that the superintendent may be free. Hymns have not been recommended for the reason that there is no adequate hymn-book for this Department of a Church of England Sunday School. One is in process of compilation, and will, it is hoped, be ready before the final course of these lessons is published. Most schools have already done their best with the hymn-books available, and the staff can select from them appropriate hymns for each lesson. The responsibility of the superintendent in this matter is very great.

Prayers.—In addition to those that may be already in use, help may be obtained from the collection of *Prayers for Day and*

Sunday School, to be obtained through the publishers of the present volumes (post free, 10d.).

Passages of Scripture for the teacher's reading and study are given at the head of each lesson, and suitable selection may be made from these for reading in class.

The Teacher will be well advised to commence the study of the following Sunday's lesson on Monday at the latest. It is wonderfully interesting to observe how, from this and that unforeseen source, little additions, illustrations, and ideas gather as the week goes on. These vitally influence the lesson when the class is faced on Sunday. To defer preparation is to approach more nearly to a betrayal of the trust committed to us. The temptation to omit the lesson of the course and to "take what I like" should be resisted at all costs. For the staff as a whole to agree to transfer or substitute a lesson is an entirely different and often very advisable policy. In any case, however, it is well to keep in view the scheme as a whole. It is urged that the teacher should study the notes first *for herself*, making the matter entirely her own; and afterwards *for the scholars*, sorting, arranging, and utilising all the art which goes to create a good lesson.

The Headings should be seized upon and used as landmarks in studying the notes.

Memory Work is left for the Preparation Class or for the teacher to decide. That should be chosen which will most help the child. It should be simple, full of meaning and interest, and appropriate to the lesson. To omit memory work is a serious error. The pupil should be allowed some choice in the passages to be learnt.

The Catechism will best be learnt in association with the lessons, and suggestions for this are made at the head of the notes.

Some care has been exercised in the choice of subjects for this grade to meet the needs of children of their particular age. Thus Friendship makes a strong appeal at this stage of development, and lessons will be found which embody this.

That the above subjects should be dealt with fully here is impossible. If method is intermingled with matter in notes of lessons the teacher's study is interrupted. Rules and guidance for the effective use of all the notes may be obtained from the companion volume, *How to Teach and Organise in the Sunday School*.

Sequence of Lessons.—Those so assigned should be taken on their particular Sundays, and any having special reference to other Holy Days should be taken as appropriately near to them as possible. All others may follow consecutively.

Pictures. The pictures recommended in the notes are as follows :

R.T.S. The coloured ones by Harold Copping, published by the Religious Tract Society (1d. each). Nos. **6, 15, 41, 48, 50, 57, 58, 59, 60, 63, 65, 68, 71, 72, 74, 75, 76, 78, 79, 81, 83, 84, 88, 94.**

N.P. Nelson's Bible Wall Pictures (8d. each). Nos. **5, 32, 59, 71, 74, 75, 80, 113, 119, 150, 156, 205, 206, 237.**

LESSON 1

First Sunday in Advent

The Growth of the Church in the Second and Third Centuries

[*For the teacher's reading and study :* Acts 8, 11 19–26.

The letters of St. Ignatius may be more fully understood from a book of Early Church History or an encyclopædia, whence also further information may be obtained about St. Clement of Alexandria, Origen, and St. Athanasius.

Catechism : The latter part of the Creed, with special reference to "the Holy Catholic Church."

Pictures : R.T.S. 59, 84, 83.

For this lesson a map is almost indispensable. The district required is the Mediterranean basin, and a rough sketch-map of this area would very well suffice. Failing this, the teacher should use a map of the Roman Empire. It will help a great deal in the lesson if the teacher not only uses the map in preparing the lesson, but also shows it to the Class.]

This and the three lessons which follow it form a short course on the evangelisation of Britain before and apart from the mission sent from Rome in 597. The papal claim to supreme authority is also dealt with ; which seems very necessary, as young and old in the Church of England appear to be ignorant of the historic facts, and therefore of the position we hold within the Holy Catholic Church.

How the Faith began to Spread.—In the book of the Acts, in chapter 8, we are told that there was a persecution of the Christians who were in Jerusalem. They were not called Christians yet, for that name was only invented later on. As a result of this persecution the believers left the Holy City and were scattered up and down the country. We are told in that same chapter how some of them came to Samaria, and how as a result of their coming the Church was established there and more people were converted. This, then, gives us the first idea of how the Christian Church began to expand. But there were other things which would help in the same process. *Besides persecution, things like trade and travel would also take Christian people away from their homes, and as they went they took the Christian faith with them*

Now for those in Palestine the natural way of this travel was either north or south. We must remember that in those days the only method of getting from place to place was walking or at best riding on a mule or a horse. We must remember, too, that on the east of Palestine stretched a great desert which nobody could cross, and on the west was the sea. In those days ships were but small boats and long distances of open sea were avoided, the sailors always choosing to hug the coast-line, or series of islands, as closely as possible. Besides, there was hardly any very great port within the area which we call Palestine. So, as we said, the natural way for travellers was by the roads which went north to Syria and so round the corner to Asia Minor or else south to Egypt.

Antioch.—We have only to turn again to the story told us in the Acts to see how the Christian Church expanded in just this way. We are not told precisely how it happened, but when Saul of Tarsus desired to show his zeal against the Christians he was sent northwards to the city of Damascus, for thither the Christian Church had spread. As the Christians found their way there, so they found their way still farther north, and it is there that we must follow them. Some, we are told (Acts 11 19), went as far as to the country of Phœnicia, and some across the narrow sea to the island of Cyprus. But there were others who pursued the road to the north until they reached the capital of Syria, the great city of Antioch. Here the first teachers were so successful that news of their doings reached the Apostles at Jerusalem, and St. Barnabas was sent to take charge of the work. So it was that St. Barnabas sent for Saul to help him, and there the two began their work together. It was at this place that the name, or nickname, of "Christian" was first invented, and from this place the two fellow workers set out on the first of their wonderful missionary journeys. *Antioch* then became the centre of a very flourishing and vigorous Church life, and rapidly *became the leading city from the Church point of view in that part of the world.* In later years there was a very famous school in Antioch, and some of the leading theologians of the early Christian Church both learned and taught in this school, the most famous of them being a man called Lucian.

Asia Minor.—We have referred to the great tours of *St. Paul*, and these, of course, took him right through the country of Asia Minor. For the most part, like other travellers, *he kept close to the great Roman roads*, and he devoted much of his attention

to the great Roman centres. So we are told of how he spent some time in Ephesus, or, again, of how he visited Miletus. But, strange to say, the coast towns of *the western coast* of Asia Minor are associated more commonly with the name of another Apostle, *St. John*. It is said that he spent a long time working at Ephesus and in its neighbourhood, and *the seven Churches* of the Book of Revelation are especially assigned to his sphere of work. Thus it is that about a hundred years later we find this whole neighbourhood a centre of very vigorous Church life. These towns were each of them the seat of Bishops whose names stand honoured on the Church's roll of teachers and heroes. Some of them were friends of the famous Bishop Ignatius, of Antioch, who, being summoned to Rome to stand his trial, wrote on his journey the famous letters that bear his name —letters from which we learn facts of the utmost importance about the organisation and life of the Church of those days. There is another Bishop of the same neighbourhood whose name is equally famous, *the saintly Polycarp*. This Polycarp was appointed Bishop of Smyrna by the apostles, we are told, and laboured there for some years after the death of St. Ignatius (Ignatius was put to death in the year 112, having been Bishop of Antioch). About the year 155 there arose a persecution of the Christians in this neighbourhood, and in this persecution a search was made for the Bishop. At the request of his friends St. Polycarp took refuge in a small village, but, being at last betrayed, he was arrested and taken to the usual place of trial. Here the official in charge did his utmost to persuade the Bishop to deny his faith, saying to him, "Swear and I will set thee at liberty; reproach Christ." St. Polycarp replied, "Eighty and six years have I now served Christ and He has never done me the least wrong; how, then, can I blaspheme my King and my Saviour?" So it was that he was led to his execution and suffered death by burning.

Alexandria.—Besides those who went on their journeys northwards out of Palestine there were others who took the equally direct road to the south. This road led to Egypt, and was certainly in common use, because ever since the time of the Prophet Jeremiah there had been a colony of Jews in Egypt (see Jer. 43). We do not hear so much about this in the New Testament, but that is because the great missionary, St. Paul, whose work fills so much of it, turned his steps to the north and west. It is, however, perfectly clear that the Christian faith did spread

southwards as well, because *in a very short time* we find that *the Bishop of Alexandria is considered one of the leading Bishops* in the whole Christian Church. It is said that the work in Alexandria was begun by St. Mark, but we do not know this for certain. Alexandria in those days was a place of very great learning, and so in the story of the Christian Church it became the home of some of its greatest theologians. There was *St. Clement*; there was the great *Origen*; and a little later there was the great *St. Athanasius*—all these lived and worked in Alexandria.

Rome.—We may now turn back again to that wonderful book which tells us the story of the expansion of the Church in its first beginnings, the Acts of the Apostles, and we shall find that it closes with the great Apostle St. Paul at Rome. In addition to him it seems to be fairly clear that St. Peter also worked for a long time in Rome. Further, we must remember that in those days Rome was the capital of the world, the centre of government, the headquarters of trade and commerce. All this naturally meant that it had an overwhelming prestige as compared with other cities. It was therefore to be expected that as the Church there became well established and flourishing, the Bishop of Rome would take a prominent place in the ranks of the Christian Bishops throughout the world. This actually happened very quickly, but *it was not for some time that the Bishop of Rome counted for more than others.* To begin with, the four great sees were Jerusalem, Antioch, Alexandria, and Rome, and each of these had their own special place in the life of the whole Church. *Jerusalem* was linked with the Sacred Person of the Lord Jesus, with St. James, the Lord's brother, as its first Bishop, and looked back to all the revelation of God given in the history of the Chosen People. *Antioch* held the key to all the roads that radiated eastwards and northwards into the interior of Asia, and from its mixed population brought a certain width of outlook and understanding which Jerusalem with its traditions could never give. *Alexandria* had become the inheritor of the wisdom, not only of the Egyptians, but also of the Greeks, and this store of wisdom was laid before the Church. But *Rome* was destined to rise over all these. It was not only that Rome was the capital, but it was also the Roman genius for organisation, and the fact that those who became prominent in the Roman Church had been brought up in an atmosphere which suggested power and authority that brought it to the chief position.

Even so, the process was gradual, and *the Papal claims were not established without many protests.* Thus in 196 A.D. the Bishop of Rome, Victor, excommunicated some Churches in Asia but *for this he was rebuked and his sentence ignored.* Again in the fourth century *one of the Popes was denounced as a heretic and another one was condemned in* 680. In the time of St. Cyprian, about 250, *the Bishop of Rome attempted to override other Bishops, but his action was condemned.* It was not until the fifth century that the Papal claims really became prominent. At that time the Emperor had gone and the Empire was broken up, and thus the ecclesiastical power appeared to be the one remaining bulwark against the forces of ruin. But even with this support the Pope, *Gregory the Great* (about 590), *definitely repudiated the title of Universal Bishop.* The Papal claims did not reach their full extent until the year 1302, and the publication of the famous Bull of Pope Boniface VIII. We in the Church of England claim always to return to those early days of the Church before these mistaken ideas had crept in, and in those early days the sees to which we have referred each had their own important place. The great lesson which we have to learn is the wonderful way in which the peculiar characteristics of these various cities and races were taken up and used by God the Holy Ghost in the life of the Holy Catholic Church.

W. H. B.

[*Suggestions for Expression Work :*

1. Copy an outline map of the Mediterranean countries and mark the cities which were the chief sees of Bishops during the first four centuries.
2. Write a short account of the development of the claims of the Bishop of Rome to a supreme position in the Church.]

LESSON 2
Second Sunday in Advent

The Early British Church

[A book of Early Church History such as Robertson's *Sketches of Church History*, will furnish further interesting details for this lesson. A map of Gaul and Britain would be useful, with pictures of early British life.

Prayer Book : The Nicene Creed.]

The First Missionaries.—We saw in our last lesson how the Church gradually spread through the Roman Empire. We must remember that in those days Britain, as it was called, was part of that Empire. Thus as the Church of Christ penetrated into the various countries of western Europe it was to be expected that it would eventually reach our own island. This, of course, happened, but nobody knows exactly how or when. One of the earliest Christian writers, speaking of the Apostle St. Paul, says that he was released from prison and made a journey to the "farthest bounds of the West." Some people have inferred from this that St. Paul himself had a hand in bringing the Gospel to these shores. On the whole, however, it seems more likely that Spain was meant. Then, again, there is another story of how St. Joseph of Arimathea became a Christian missionary and visited Britain, and established himself at what is now called Glastonbury. On a hill he planted his pilgrim's staff; it took root and grew into the Holy Thorn, which blossomed miraculously every Christmas Eve, until cut down by a Puritan. Grafts from it, however, still flourish in various parts of the country. Such stories have at least this value, that they suggest that the time when the first Christian Church was planted here was in the actual lifetime of those who had known our Lord. It is certainly to be inferred that the first steps in evangelisation took place in very early days, because *we find that the famous writer Tertullian about the year* 200 *speaks of those parts of Britain which the Romans had not touched as being subject to Christ.* The general conclusion, however, is that here, as often in the story of the Church, the names of those who did such a wonderful work are known only to God, and for us there is but the result of what they did to prove their existence. We know that in those days there was a continual stream of traffic between Gaul (France) and this country. We know also that about the year 177 there was a

bitter persecution in France, and it is quite possible that some who fled from that persecution did a great deal in establishing the Church amongst the Britons.

The British Martyr.—As time went on the Church life of Britain became more and more established, and when in the reign of Diocletian, 284–305, the great persecution broke out, the Christians of this land suffered no less than others. Amongst them is the name of the first known British martyr, *St. Alban.* The story is, briefly, that a Christian priest, being threatened with death, took refuge with Alban, who was then a pagan. Alban gave him shelter, and as he watched his habits was so impressed with them, and with his general demeanour, that he received his instruction and professed the Christian faith. The authorities, at length discovering where the priest was in hiding, sent soldiers to arrest him. On their arrival Alban put on the teacher's cloak and gave himself up into the soldiers' hands. He was hurried off to the magistrate, who was then engaged in offering sacrifices, and bidden to choose between sacrificing to the heathen gods and death. He refused to sacrifice, was tortured, and eventually led outside the city, across the river, and beheaded. It is added that his example so impressed his executioner that he refused to give the fatal blow and desired instead to suffer with him. A substitute was found, and the one who should have been the executioner died a martyr's death himself.

The Faith of the Church.—These early days were famous for other things besides their persecutions. It was during these years that the expression of the Christian faith was taking shape and the Church was laying down what was the right and true doctrine and what was false. This was done by means of what were called *Councils,* i.e. meetings of Bishops and others to discuss these deep questions and to draw up statements about them. In these Councils the British Church had some share, and it is one of the first facts of which we can be really sure that *certain Bishops and others from Britain were present* at one of these meetings, which was held *at Arles, in the south of France, in the year* 314. Another similar Council was held at Ariminum in Italy, in 359, and we know that British Bishops were there also. Perhaps the most famous of all these meetings was the one held at *Nicea in* 325, for from that Council came what we call the *Nicene Creed,* and though we do not know that any Bishops from Britain were there, we do know that the British Church accepted its decisions.

False Doctrine and its Outcome.—Unfortunately the Church in Britain was not able to keep entirely clear of those mistaken views which at that time were continually arising. About the year 400 a Briton named Morgan propounded what he thought was an easier and a better statement of teaching about sin. He is better known by the Latin form of his name, which is Pelagius, and he is specially famous because he was met and his views combated by the great St. Augustine of Hippo (see Lesson 50, Senior Grade, Year II.). (You will find a reference to Pelagius and his followers in the Thirty-nine Articles if you look.) Through his teaching the name of the British Church became much more widely known, but there is one of the results to which we can pay special attention. There was a fear that the Christian people in Britain would all be largely influenced by their own false teacher, and to overcome this fear a deputation of teachers came from the Church in Gaul. At the head of this deputation was *the Bishop of Auxerre, by name Germanus.* He and his fellow teachers seem to have been very successful, but the crowning point of their success came in a peculiar way. The Britons were being attacked by the Picts from Scotland, and with them there were also some of the Saxons. The British gathered together an army to march against them, and as a large proportion of this army was still heathen, Germanus spent some time amongst them teaching and persuading them to accept Christianity. So it was that on Easter Eve Baptisms were administered, and then, fresh from this sacred service, the host advanced to meet the enemy. Germanus seems to have taken command, and he disposed his men on the sides of a narrow glen through which the enemy was compelled to pass. Then as the Picts approached he gave the signal, and the Britons with one voice intoned the word "Alleluia." Such was the shock of this strange sound echoing down the glen that the Picts fled in confusion, and many were drowned in a river which flowed near by. Thus was won without bloodshed the Alleluia Victory, 430.

Dark Clouds and a Silver Lining.—We have just mentioned the Saxons, and from this time onwards their inroads increased both in frequency and in strength. They, of course, were heathen, and they spared none. The Bishops and their clergy, as well as lay folk, were all massacred without pity and their churches were destroyed. The Britons were driven to the mountains of Wales and Cumberland, and to Devon and Cornwall. It seemed as though the sun of the Christian Faith were indeed setting.

But even to this dark picture there is a brighter side. We are told that about this time the British Church life was at a low ebb, and that it was a period of stagnation or even deterioration. When, however, the days of adversity came, they seem to have had a purifying effect, for *the Church in Wales became famous for its great monasteries*, which were homes of learning and also centres of missionary enterprise. From them and from this new spirit, though in a roundabout way, was destined to come one mainspring of the new Christian life of Anglo-Saxon England.

W. H. B.

[*Suggestions for Expression Work :*

1. Find in the Thirty-nine Articles at the end of your Prayer Book any reference there may be to the teachings of Pelagius and of St. Augustine of Hippo.

2. Write a short account of Germanus, Bishop of Auxerre, and say what you admire in him.]

LESSON 3
Third Sunday in Advent

St. Ninian, St. Patrick, and St. Columba

[A sketch map of the British Isles in about 400 A.D., towards the end of the Roman occupation, would be useful.

Collect for All Saints' Day.

Pictures concerning the Romans in Britain, and of early Keltic, Pictish, British, and Saxon scenes, would help the vividness of the esson.]

Introduction.—In our last lesson we had the story, so far as it could be told, of the way in which in the time of the Romans the Gospel first came to our country. We saw that though there was much work done in those days by devoted teachers and missionaries, yet very few names have been handed down to our own day. Now, however, we are to think of three of those who lived and worked just about the time when the Roman power was breaking up and the Saxons were establishing themselves in what came to be called England.

St. Ninian.—The first of our three saints is the one of whom we know least. We do not know the date of his birth, although we are sure that he was a Briton. The first thing about him which we are told is that he made a pilgrimage to Rome, the great centre of the Christian faith in western Europe, and that while there he was trained in the facts and mysteries of the truth. It was perhaps about the year 370 when he made this pilgrimage, and he appears to have stayed in Rome for a considerable time. He was apparently ordained, for in the year 394 he was consecrated Bishop. This consecration took place in Rome, but it was with a view to his working as a Bishop in the island from which he came. Thus, then, *Ninian returned to Britain and established his seat at Whithorn*, a small place on the north shore of the Solway Firth. This, of course, is in what we now call Scotland, and in those days the population of that area was composed chiefly of Picts, probably with a considerable number of Britons also. At Whithorn Ninian built his church, and a remarkable church it was. The general rule in those days was for churches to be built of wood, but this was made of stone. In his continental travels Ninian had come into touch with the great Bishop of Tours, St. Martin, of whom many famous stories are related. While with St. Martin and also elsewhere, Ninian had seen the great stone churches; and so when he came to Britain he brought with him masons, so that his church should be built in the best possible way. This white stone church was called by the Latin name *Candida Casa*, or *The White House*, and it was dedicated just about the time when St. Martin died, i.e. 397, and was called *St. Martin's* after him. Here Ninian worked until his death in 432. He spent his time evangelising the heathen Picts around, but owing to the difficulties of the times, the breakdown of the Roman authority, and the general disorganisation which followed, Ninian was not very successful, and many of his converts fell away. The White House, however, remained, and became in later years a famous monastery and a school, and there is no doubt that Ninian's work as a pioneer did something to prepare the way for those who came after.

St. Patrick.—If little is known about Ninian, the same can hardly be said of this our second saint. The stories of St. Patrick and his work are very numerous and so full of wonderful details that our difficulty is to decide which of these details can be believed. In the first place, Patrick's original name was Sucat, and he was born in the year 373. His father was a Scot, by name

Calpornius, and a Christian deacon, while his grandfather, Potitus, was a priest. Thus he came of a Christian family. His father was a kind of magistrate of Ailclyde, now Dumbarton, which was then a British fortress garrisoned by Roman troops. His father also had a country house on the west coast, and here in 389 the young Sucat was staying when he was captured in a raid of the Picts and Scots. This raid was possible because the Roman troops had been withdrawn two years previously. His captors carried off the youth to north Ireland, where is now County Antrim. Here for six years he had a very hard and trying life, tending the cattle on the mountains and in the woods. But one good result it had; for while he had before been careless about prayer and such things, a great change came over him and he became deeply earnest. At the end of this time, as the result of a vision, he escaped from his captivity and made his way to Gaul (France). Here he stayed for four years, and in his turn came under the influence of Martin of Tours. Then, after a short stay with his parents, he again realised the call to work as a missionary in Ireland. He was consecrated Bishop, and landed in County Wicklow, probably in the year 405. Here he received such a hostile reception that he had to sail further north, and eventually he settled down in Ulster. From his headquarters he made many missionary tours, of which many stories are told. One such story is that the King Milchu, whose slave he had been when in captivity, was warned by his Druids that his former slave would triumph over him. So it is said that, just as Patrick appeared, Milchu collected his household goods around him, set fire to them, and himself perished in the midst. Another story is that one Easter Eve he kindled his Paschal fire on a hill which could be seen from the palace at Tara. It so happened that the King of Tara, Laoghaire, had forbidden any fires to be kindled for a certain period. This led to a conflict between Patrick and the King, in which Patrick triumphed. Eventually he made his headquarters on the Hill of Armagh, and here the Primacy has remained. Patrick died about the year 463 and was buried at Armagh.

St. Columba.—The life of this our third saint follows quite naturally after that of St. Patrick. Columba, or Colmkill, was born in Ireland of royal descent, about fifty-six years after the death of St. Patrick. Because of St. Patrick's work, Columba was brought up a Christian, and became so attached to the Church that he desired to be ordained. After his ordination he

worked for a time at a school near Dublin, and from there in 546 he went to the north of Ireland and founded the monastery of Derry. He also founded many other monasteries and schools in different parts of the country. Columba was thus one of the leading men in the Irish Church, when something happened which led him to leave his native land. It is not quite clear what this was, but the best form of the story is that Columba borrowed a MS. from a certain monastery, and, having made a copy, kept it for himself. According to the custom of the times, the monastery to which the original belonged claimed possession of the copy also, and this claim was supported by the decision of the King, who gave his judgment in the curious phrase : " To every cow her calf ; to every book its copy." Columba was so angry at this that he stirred up his fellow-tribesmen to attack the King and his party. The result was a battle, in which a large number of lives were lost. Realising then how wrong he had been, and being banished by his Church, Columba vowed that he would win as many souls to Christ as the lives which had been lost through his sin. So in 563 Columba went to the little island of Iona, off the west coast of Scotland, and there made his headquarters. He established a monastery on the island, and from it preachers were sent to the mainland. Here they travelled far and wide, and established once more the Christian faith in those districts where Ninian had laboured. Thus in a large measure the lowlands of Scotland were evangelised. So Columba's work continued until his death, which happened in the very year in which Augustine landed in Kent, 597.

Conclusion.—These three saints, so different in the circumstances of their lives and in the way in which they did their work for God, provide us with helpful examples. Ninian, unknown, with little record left of the details of his work, was yet enabled in his quiet way to do pioneer work for the Church. Patrick was led through danger and difficulty and trained by adversity to become the founder of a great National Church. In Columba we see one brought up under Christian influence who yet fell into grievous sin, but was so guided by the hand of God, that out of his failure came a new impetus to the kingdom of God, and who, as we shall see next week, had a direct share in handing down the Gospel message to our ancestors.

W. H. B.

[*Suggestions for Expression Work :*

1. Which of the three saints we have been thinking about reminds

you most of a saint whose life-story we are told in the New Testament, and why ?

2. Write an account of either St. Ninian or St. Patrick as though you had been a great friend and companion of his and had gone about with him, hearing what he said and seeing what he did.]

LESSON 4
Fourth Sunday in Advent

St. Aidan

[References to any local traditions concerning St. Paulinus or other of the saints mentioned in the notes, together with a map and pictures of the scenes referred to, would prove useful.

Collect for All Saints' Day.

Special reference to the latter half of the Creed.]

Introduction.—While St. Columba was working in Scotland the needs of the southern part of the island of Britain had become known to another great leader of the Church. This was the Bishop of Rome, St. Gregory the Great, and the story of Gregory and the slave boys is well known. As a result of his interest the mission under Augustine was sent to England, and, as we heard last week, landed in Kent in 597, the year of Columba's death. When Gregory sent out this mission he drew up a scheme for the conversion of the country, and part of this scheme was that there should be two main centres : London for the south and York for the north. Owing to the persistence in their heathenism of the East Saxons, in whose country London then was, the scheme as regards the south was amended, and hence to this day the Archbishop is at Canterbury and not at London, as Gregory designed. As regards the north, an attempt was made to carry out Gregory's plan by the sending of Paulinus, a member of Augustine's band, to York. This happened in the year 625, and the delay was due to a number of causes. St. Paulinus was fairly successful for a time ; then King Edwin was converted and it appeared that the Church in the north of England was being well established. In the year 633, however, a dreadful thing happened. The King of Mercia, Penda by name, was a heathen, and he and Cadwallon, King of Wales, attacked Edwin and defeated him in the battle of Hatfield Chase, where

also Edwin was slain. Paulinus felt that there was no hope of continuing his work at York, and so, taking the widowed Queen, he took refuge in Kent. So Christian teaching in the north of England almost came to a standstill. There was one teacher left, a man known as James the Deacon, who still remained and carried on quiet and faithful work in the neighbourhood of Catterick, in Yorkshire. Meanwhile a Prince of the Northumbrian royal family named Oswald, who had taken refuge in Scotland, gathered together some followers and marched southward to recover his kingdom. This prince, Oswald, while in Scotland had come under the influence of teachers from Iona, had accepted the Christian faith, and was now a baptised Christian. He therefore came forward also as the champion of Christianity and met Cadwallon, who had a far larger force, at a place called Heaven-Field, and inflicted on him a crushing defeat. Thus Northumbria had now once more a Christian King.

The Appeal to Scotland.—No sooner had Oswald become settled in his Kingdom than he realised the need of his people for Christian teachers, and to supply this need he naturally looked towards Iona, from which place the Gospel truth had come to him. He sent messengers asking for a Christian Bishop, and after the matter had been considered by the monks of Iona a man whose name is said to have been Corman was sent. He, however, felt the task was beyond his powers, and very soon returned, saying that he could do nothing with the wild Northumbrians. As he gave his report before the Assembly, a monk who was present suggested that perhaps he had been too severe and impatient. *"Perhaps," he said, "you have not dealt with them according to the Apostle's maxim, first making your teaching easy and then going on little by little until they could receive the deep things of God."* Every eye was turned on the speaker, and it was agreed by all that one with this spirit was the one to be sent. The name of the speaker was Aidan, and he was consecrated Bishop, probably in July, 635, and set out to Northumbria.

The Headquarters.—As we have seen, Gregory's idea had been to evangelise the north of England from York, the city which had been its Roman capital. When Aidan came, he had been brought up with very different ideas. Columba had established his headquarters on the little island in the western seas, far away from the centres of population. His idea was that it should be a place of retirement, of quiet, from which men might come out to preach and to which they could return to renew

their strength in its spiritual atmosphere. So when Aidan came, he avoided York and chose instead a small island off the rocky coast of Northumberland, the Island of Lindisfarne. It had a further advantage in that it was close to the royal palace of the King at whose bidding he came, for Oswald lived at Bamborough. Here, then, at Lindisfarne, Aidan established his monastery, modelled very closely on the pattern of Iona, and here he was joined by a number of monks from the Irish Church. The buildings were not elaborate, but were simple cells, each of them probably separate, and with a Church in their midst. Here also Aidan established a school, and to it, as time went on, came numbers of youths from the various parts of Northumbria. So the work went on, and with the guiding hand of Oswald, who was a true Christian, the Church prospered. Oswald, however, was once more attacked by Penda, and in the year 642 Oswald was killed in the battle of Maserfelth, now Oswestry. Oswald was succeeded by Oswin, another Christian King, and thus Aidan's work still prospered. Oswin, however, was murdered in the year 651, and this second blow of sorrow almost certainly hastened the end of the devoted Bishop. St. Aidan died on August 31st, 651, and was buried at Lindisfarne; but later his body was removed to Iona, where it remains amongst the unknown graves.

Aidan's Character and Work.—The incident which led to the choice of Aidan for the work amongst the Northumbrians gives a clear insight into the character of the man. It is said of him that he despised earthly honours and riches, and would never accept anything save the little island, on which he and his monks raised food enough to supply their daily needs. Visitors he received hospitably, but any gifts that they might give he always gave to the poor or used to redeem from slavery those who were unjustly in bondage. Many of these became his scholars and ultimately were ordained by him. He lived very simply and observed strict fasts. Though he was such a friend of the King he rarely joined him at his feasts, and when he did he would leave very early and retire to read and pray with some of his brethren. He always journeyed on foot, and was thus able to speak to any whom he might meet. In connection with this a characteristic story is told. The King Oswin did not like to see the Bishop always on foot, and so made him a present of a valuable horse which he had ridden himself. Shortly afterwards Aidan was setting out on one of his journeys riding the King's horse

when he met a beggar, and at once dismounted and gave him the horse with all its royal trappings. The King was not unnaturally somewhat indignant with this, and ventured to remonstrate with the Bishop. It shows that the Bishop who could be so humble-minded in his dealings with the beggar had yet a very stern sense of what was right when he replied to the King, " Is that son of a mare worth more in your eyes than that son of God? " For some time the King was silent ; but then, unbuckling his sword and giving it to one of his servants, he threw himself at the Bishop's feet and craved his pardon. As regards the work that St. Aidan did it may be pointed out that from this newly evangelised Northumbria came much of the missionary enterprise which converted the Midlands and a good deal of the rest of England. So it has been said that " Augustine was the Apostle of Kent, but Aidan was the Apostle of England."

W. H. B.

[*Suggestions for Expression Work :*

1. What marks of strong Christian character showed themselves in St. Aidan's attitude towards the Northumbrians in spite of the bad report that was brought to Iona after the unsuccessful mission ?

2. What do you think life would be like on Lindisfarne and what wisdom do you see in St. Aidan's choice of such headquarters ?

3. Can you think of any great names which will in future centuries figure in the early history of the Church in Central Africa in much the same way as the names of St. Ninian, St. Patrick, St. Columba, and St. Aidan figure in early British and Irish Church life?]

LESSON 5

Christmas Day

Family Service in Church

[*Note on the Service.*—By a " Family Service " is intended one wherein the whole Sunday school, young and old, meet together for worship in church. For a service which has instruction as its chief object such a mixing of all ages is, of course, not advisable, for it is impossible to instruct children of six and seven years of age in the terms most useful for the instruction of adolescents. Nevertheless, it is more than desirable, it is right and proper, that at the great festivals the whole school should join in a service of worship and thanksgiving. The younger children may be worshipping more truly than the older ones present, even though the full meaning of every part of the service is

not clear to them. It should be sufficient for us that the children know they are offering their prayers and praises to God in His beautiful House, and that they are all united as one family of the Heavenly Father. A girl of six and a half years thus wrote of such a service: "We went to church, and we kneeled down to say our prayers, and we stood up and sang our hymns to God, *and I saw our Annie.*"]

Suggested Service.—(1) Carol; (2) A few words of explanation of the object of the service: Thanksgiving for the Incarnation, and, in concert with all the heavenly host and the redeemed, worship of the Saviour; (3) Four or five prayers, each preceded by a short and simple bidding: Collect for Christmas Day, or a simple, well-chosen Christmas thanksgiving prayer; for a spirit of generous giving, as God gave His only Son; for the parish and the schools; for our homes; for the coming of the Kingdom of Christ throughout the world; the Lord's Prayer; (4) Versicles, "O Lord, open Thou our lips . . ."; (5) Carol; (6) Lesson (St. Luke 2 8–20); (7) The Creed; (8) Carol; (9) Address; (10) Carol and Blessing.

Address: Subject: "Giving."

I. What a Great Deal is Given to us in this Life!—Have you ever thought of how much in the course of our lives has been given to us? Which of you, for example, has *earned* even the boots you are wearing? Perhaps a few of the older among us are earning a little now, but from tiny babyhood for many years everything we have must be given to us—a home to live in, clothing to wear, food to eat. Have you ever thought of the reason why those around us give to us all the good things we receive? It is because they love us, and love always shows itself in giving—not always things we can see and touch, but often much more valuable things, which we can only feel in our hearts, such as strength, courage, cheerfulness, and comfort. Even the youngest among us can give these precious gifts, which cannot be seen but can be felt and understood. The value of any gift is not in the thing itself but in the love that lies behind it. That is why our Lord said the woman who had offered her coins which valued a farthing had given more than all the rich people who had cast much greater sums of money into the treasury. And that is what a little boy three years of age understood when one night, as his mother put him to bed, he threw his arms around her and gave her a kiss, saying, "That is the flower, and the root is in my heart."

II. The more we Love the more of Love we and other People

Have.—The wonderful thing about loving one another is that the more love we give the more we have and the more others have. The only way to increase love in ourselves and in the world is to keep on giving more of it. Some children are selfish and unloving because they do not desire to share their love and their gifts with others, and so the love in their own hearts grows less and less. If we desire to love others, the love in our hearts and in theirs will grow greater, and will keep on growing. Make a trial of loving people more and see if it is not true that they love you more because of it.

We must remember this when we make our Christmas gifts. If we give away only that which we do not wish to keep for ourselves we are selfish; but if we give away those things which make us happy and which we like, then our gifts are tokens that we desire others to share our happiness—they are gifts of love.

God's Greatest Christmas Gift.—It was because God wished us all to share in the happiness of Heaven that He sent His only Son as a little Baby. We often say that "God is love"; and that is shown to be perfectly true from the fact that God is always giving. We could not live another minute if it were not for the gifts of God. He has given us life, parents, homes, kind friends, and blessings we cannot number; even at this moment He is giving us air to breathe, hearing so that we can hear what is said, and all our powers of mind and body. So great is His love for us that long ago, on the first Christmas Day, He gave His Son to the world, born of the Blessed Virgin Mary, and laid in a manger in a stable. But although the surroundings were so mean, yet there never was a place on earth more rich in love. God was giving His best Gift to all the world, and the best Mother in all the world was giving to her Son the best of her love. Since that day many Christians have tried to imagine what a happy, holy day the first Christmas Day must have been, and to help their imagination and their thanksgiving to God they have built a Christmas "crib"; just as St. Francis of Assisi did when he wished to teach the poor peasant people what the scene must have been like at Bethlehem. There are others who are not helped by a "crib"; they like to think of the scene at Bethlehem, far away in Palestine, using only their imagination. But all true Christians, whether with or without the help of a "crib," feel that on Christmas Day they wish to join the shepherds at the manger-side and to be kneeling in worship and adoration before the holy Babe. In this way we

can catch something of the great love which led God to give so great a Gift.

The Spirit of Christmas the Whole Year Round.—Since Christmas is the time of giving, let us remember that to be generous-hearted and loving only for the two or three days of this season and not at other times is to fail to learn truly the lesson of Christmas. God gave His Son to be with us every day and for ever. That is what our Lord meant when He told His disciples, "Lo, I am with you all the days." And He wishes us to be like Him, and from Him to learn to love and to give always, day by day.

Loving and giving
Make life worth living.

A famous artist, G. F. Watts, wished to show people the great truth that many of the things which we prize most are not the lasting possessions of life. So he painted a picture in which can be seen armour, a sword, a pen, paper, coins, and other things which people usually have considered desirable and instruments of power; but he portrayed them all crumbling to dust. Underneath are the words, "*Sic Transit Gloria Mundi*" —"Thus passes away the glory of the world," and then there are other words in smaller letters, and the last sentence says, "What I gave I have." Everything we give that proceeds from the love in our hearts lasts for ever. It is caught up by God into His eternal treasury, and it is His and ours for ever.

T. G-S.

LESSON 6

Sunday after Christmas

How a Church is Built up in Sichwan (a province in West China)

[A missionary subject is most suitable for the Sunday after Christmas, as it unites the Christmas and Epiphany messages by showing the way in which the glorious Gospel is still being carried. The lesson should be approached in this spirit.

Pictures of Chinese scenes would be useful.]

"How does a missionary go about things? I suppose it

is much the same sort of a life as a clergyman's in England, isn't it?" Such are the questions I am sometimes asked. Let me try to sketch a few differences as I found them.

The Missionary Learns the Language.—A missionary in China has to spend at least two years studying the very difficult language before he can be of any use as a preacher. It is a long, trying two years, but it makes him realise the importance of the work, and he learns a great deal besides the language—a great deal about the character, customs, religion, and social life of the people and the ways in which to approach them. Above all, he must learn to smile in China, and it is just as well to learn to grin too.

The Missionary Opens Up a Station.—Having learnt the language, let us imagine the missionary being sent off to open up new work—always a difficult thing. Never imagine that the heathen are waiting to crowd into church before they have heard of Christ. This is scarcely ever the case. They don't want Christ, and they don't want the missionary. "Both are foreigners," say they, "and therefore, presumably bad!" So when the missionary goes to a new place he is a suspected person. He first of all chooses a central city to which a good many people come. He gets a room in an inn, generally a filthy place, stinking horribly, and there he lives while he looks round and makes acquaintance with a few people. He goes to the "teashops" (the public houses of China) and sits down and talks with the tea-drinkers, who are generally very eager to get to know something of the English ways and habits. After a while they are sure to ask him what his "honourable business" is, and then he gradually opens up the whole broadside of his Gospel. Night after night this is repeated, till quite a lot of people get to know about him and the strange Son of God, Ye Su (Je-sus), who came to save men from their sins. Little by little the missionary finds there are a few men who keep on returning again and again, and after a while he is able to get them to his bedroom and give them special instruction. After some weeks of patient teaching and persevering prayer comes the glad moment when his first convert makes the grand confession, "I own Jesus Christ as my Saviour."

During those weeks the missionary has been looking round the city to find a suitable house in a suitable place, for the situation of the centre of the work is a very important thing. He wants a house where he can put up a sign "Fu Yin Tang"

("The house of glad tidings"), so that as many people as possible will be stirred up to interest in the "glad tidings." At first everybody is afraid to let or sell a house, because the gentry are almost always sternly opposed to the foreigner, and will often persecute a man who rents or sells his property to one. But the missionary remains constant in prayer, remembering that "One with God is a majority," and though it sometimes happens that he is frustrated in his purposes, and has to go on to another city, generally he is able to find an abode.

The Missionary Starts a Church.—From that time he begins to build up a Church. He sets one room aside as a guest-hall, and there every day guests come to see the strange foreigner and hear about his stranger religion. He also opens a dispensary, where on week days, for an hour or two, he sells foreign medicines, and washes and dresses sores, and while he does so he talks of the Son of God Who came down to heal men alike in body and soul. He also sets up a stall outside his door, and places on it parts of the Scriptures and tracts and gets people to buy. Sometimes he goes to the busiest parts of the town and preaches in the open air. Sometimes at night he gives a lantern lecture about the Saviour. In all these ways he strives the whole day long to make known his Lord.

Meanwhile the little Church grows. Very, very slowly a few men are converted and baptised. (If the Missionary is a woman—and this pioneer work is done by women, too—it is the women who are first baptised.) Then they teach their wives or bring them for instruction, and so gradually whole families are baptised. Every Sunday these meet in a room set aside for the purpose until funds are forthcoming to build a little church. The Prayer Book is translated, and hymns, too, and the little congregation is taught to sing. And what singing! The music is absent, but each shouts at the top of the voice, fully believing it is excellent singing. It is what you might call a "howling success."

The Missionary Starts a School.—New work opens up from day to day. A day school has to be started, where the children of the new members can be taught all about Jesus, as well as the usual subjects. If they went to a heathen school they would have to learn many things which are contrary to the teaching of Christ, and it is therefore necessary to remove them from such a dangerous atmosphere while they are so young. The Missionary, of course, cannot do all the teaching, but he generally sees to the

Bible teaching every day, while on Sunday the scholars come to him and form a Sunday school, for which he is responsible.

The Missionary Builds Up a Staff of Native Helpers.—And so the work goes on. The missionary knows, however, that the work can only be made permanent by creating Chinese preachers and teachers, and so this becomes one of his great cares. He knows that among the children in his school are the future leaders of his Church, who will become clergymen and doctors and teachers. But in the meantime he has to find among their parents those who can do the work. For this there are always one or two whom God has specially set aside, and after careful preparation he makes these into his fellow-preachers and teachers. These men have one great advantage over him in that they can speak the language much better than he can, and they can present the Gospel to the outsider as a "home" religion, and not a foreign one, and consequently people are less suspicious. Then as the years go by those who have proved themselves are ordained, and the Church becomes even less dependent on the Missionary.

The Missionary Helps to Build the Diocese.—Meanwhile, other missionaries have been doing the same thing elsewhere, and the time comes when all these little Churches are linked together into a Diocese, with a Bishop and Diocesan Council, in which every year the representatives of the little Churches meet and discuss all kinds of important Church problems. Christian high schools are started, and even a university, and a thorough organisation is built up.

The work is slow, but it is sure. Forty years ago, in the great Province of Sichwan, with about sixty millions of people, there was scarcely a Christian. To-day, in all the Christian denominations there are over ten thousand baptised members, and there are nearly twenty thousand children in the schools. There is, too, a fine Christian university in the provincial capital. Isn't this a grand and glorious work?

THE REV. A. H. WILKINSON, B.A., B.D.

(*Sichwan*).

[*Suggestions for Expression Work:*

1. What do you think are the chief stages in building up a Church in West China?

2. If you were to go to China as a missionary, what knowledge and equipment would you chiefly need?]

LESSON 7

First Sunday after the Epiphany

St. Paul's Cathedral

[*Note.*—This and the following lesson are associated with Lessons VII., VIII., and IX. for the Higher Middle Grade, Year I., which should be consulted. A member of the Church of England can hardly be said to be educated who has no adequate knowledge of Westminster Abbey and St. Paul's and of their significance in the life of the Church and the nation.

Photographs or pictures are essential for an intelligent understanding of St. Paul's. Some will be found in a pamphlet published by S.P.C.K. (3d.). Many may be obtained from library books or postcards. The height and length of the church of the parish should be ascertained for purposes of comparison, before these notes are used.]

At the top of Ludgate Hill, London, stands the great Cathedral Church of St. Paul. With its approach of broad flights of steps, many pillars, two towers, and its mighty dome surmounted with the lantern tower with gilt ball and cross, rising above all the surrounding buildings it seems to protect and keep watch over the greatest city in the world. The present building is only some two hundred years old and very different from the old monastic churches, so many of which form our cathedrals to-day. But there has been a church on this site for more than thirteen hundred years, for the Venerable Bede (d. 735) tells us that King Ethelbert built a church here. Before that, the Romans had their camp near, and the soldiers could look down what is now Ludgate Hill and see the Fleet ebbing and flowing with each tide.

Fire is very much mixed up with the history of St. Paul's. In the tenth century the church was burnt down and another very much larger one built. In the twelfth century, three days before Christmas, this was seriously injured by fire; but when restored and adorned it was *the largest and one of the most magnificent churches in England.* We will call this church

Old St. Paul's.—It had a large crypt which formed the parish church of St. Faith's. The beautiful choir was paved with marble, and the steeple was 460 ft. high without the cross. There was also a cloister and chapter house, slight remains of which can still be seen in the grass. On the north side was the famous open-air pulpit known as "*Paul's Cross.*" Kings and Queens and Lord Mayors have listened to many momentous political

sermons preached here, not a few of the preachers being put to death for their utterances.

For the next few hundred years the history of St. Paul's is the history of England. **In Edward VI.'s reign** this glorious Cathedral, along with most other churches, suffered terribly. Roods, crucifixes, and altars were demolished, tombs wrecked, plate, jewels, and frontals sold, and the chapter house destroyed. **In Elizabeth's day** it was used as a thoroughfare, and "butchers' men with meat, and coal men with sacks of coal, passed through for a short cut." The church had become, as the Temple of old, a den of thieves, and the Queen was obliged to issue a proclamation forbidding a "fray, drawing of swords in the church, or shooting of hand-gun or dag within the church or churchyard." **In Oliver Cromwell's time** brick walls were built to divide the church into meeting-houses; horses were stabled in the canons' stalls, and the nave turned into a cavalry barracks; monuments were defaced and destroyed; Paul's Cross was swept away.

When at last England's king was restored, and the clergy returned to the cathedral, it called for immediate repair. But a calamity lay ahead and the church was doomed. In 1665[1] the terrible plague was at work, and as the hot summer advanced the dead were too numerous to be buried and the pest-houses insufficient for the smitten. The Dean allowed the Cathedral to be used as a hospital, which soon was occupied with the victims of the disease, nurses, doctors, and attendants. The next year Old St. Paul's was destined to be destroyed by its old enemy, Fire. Soon after midnight, in a house in Pudding Lane, where lived a baker, someone struck a light, and in so doing set the premises on fire. There had been a drought, and the flames spread rapidly over London for three days, creeping nearer and nearer to the churchyard, where booksellers had stored their books for safety. The sparks fell upon these, and on Tuesday evening St. Paul's was in flames. The stones cracked and flew in all directions under the great heat, and the melted lead streamed down the streets, so that neither horse nor man could bring assistance. This was the end of Old St. Paul's.

Sir Christopher Wren.—To Christopher Wren, born in Charles I.'s reign, son of the Dean of Windsor and nephew of the Bishop

[1] The fascinating piece of fiction, *Old St. Paul's*, by Harrison Ainsworth, which may probably be depended upon in its main outlines, serves to make this period live.

of Ely, was given the task of rebuilding St. Paul's. As a child he had been extremely delicate, yet he lived to a great age. He inherited from his father a passion for scientific enquiry, and at the age of thirteen had invented a new astronomical instrument. At Oxford, as an undergraduate, he was a prodigy, designing ingenious instruments, at one time preparing pasteboard models for a surgeon's lectures in anatomy. Later he became Professor of Astronomy. For a comparatively few years had he studied architecture, when he was given the task of building St. Paul's, and he now turned his great genius to this gigantic piece of work. After the fire he wanted to lay out London afresh with broad streets, piazzas, quays and terraces along the river bank, excluding all narrow, dark alleys, and placing all smoke- and smell-producing trades outside the town ; but almost as soon as the embers had cooled the citizens shot up their shops and houses again. So to-day the streets are narrow and choked, and the Cathedral becomes more and more hemmed in as the buildings grow taller.

Clearing away the ruins was dangerous work, in which some lives were lost. Part of the tower was left standing, and in order to bring it down a box containing eighteen pounds of gunpowder was exploded at the foundations and the tower crashed. The neighbours became alarmed, however, for a stone was hurled into a room, and henceforward a battering-ram 40 ft. long was kept beating against the same part of a great wall, 5 ft. thick, by thirty men for a whole day until it trembled and fell. At length all was cleared away, and on Midsummer Day, 1675, the longest day of the year, the first stone was laid for the longest and greatest piece of Wren's lifework.

Whilst planning out the ground he called to a workman to bring him a stone with which he could mark the centre for the great dome. The man picked up at hazard a broken fragment of an ancient gravestone which bore the word *Resurgam*, "I shall rise again." This augured well, and Wren adopted the word as the motto for his work. It may be seen over the southern doorway. Even in the building of new St. Paul's, fire caused delay at one point, but when Sir Christopher was an old man of seventy-eight the last stone was laid. He was too old to mount the tower to see this done, and his son Christopher represented him. Queen Anne declared the church finished in 1711. So it had taken thirty-six years to build, during which time there had been three kings and two queens on the throne : Charles II., James II., William and Mary, and Anne.

The wonderful old man now retired to a house near Hampton Court. Here he lived for a few more years, and from time to time drove up to see his Cathedral, and was wont to sit under the dome. During one of these journeys in the wintry weather of February, 1723, he contracted a chill, which he failed to shake off. He peacefully passed away during an after-dinner nap whilst sitting in his high-backed chair before the fire. "It was doubtful whether he was most to be commended for the divine felicity of his genius or for the sweet humanity of his disposition." There is space for only a few traits of his beautiful character to be singled out, and these in connection with his building.

As an Employer he gave even the humblest man his chance. A young man, by name Philip Wood, had come up from the country to seek for carving work. He had been worrying the foreman for a week to engage him, only to be repulsed with the reply, "We want no carpenters here"; but one day he was beckoned by Sir Christopher. "Friend," said he, "you want carving work. What have you been used to carve?" "Please, your worship, I have been used to carve troughs." "Troughs! Then carve me as a specimen of your skill a sow and pigs, and bring it to me this day week. I shall be here." Philip in his confusion had forgotten to tell of the lions and elephants and other animals he had carved. Disgusted with his stupidity, and ridiculed by the workmen, he rushed to his lodging, where he told his landlady that all was over. She wisely advised him to take Sir Christopher at his word and carve the very best sow and pigs he possibly could. So he spent his last guinea in buying the necessary wood and presented himself on the appointed day with his carving hidden under his apron. Sir Christopher was showing some friends round the Cathedral, but called Philip, examined the sow and litter, and engaged the young man on the spot to work with that most famous of carvers, Grinling Gibbons. Moreover, the carving was so cleverly done that one of the friends bought it for ten guineas. And then Sir Christopher, with his gentle courtesy, said, "Young man, I fear I did you some injustice, but a great national work is entrusted to me, and it is my solemn duty to mind that no part of the work falls into inefficient hands." Philip worked in St. Paul's for seven years. You may see his carving there to-day.

Sir Christopher seems to have had the gift of being able to imbue his craftsmen with his own spirit, so that they were

always artists; creating; using their brains whilst their fingers were busy; contributing a small part of themselves whilst working for the consummation of the whole. He would give to the craftsman, not minute instructions as to where and how every detail was to be placed, but a mere outline to be filled in from the worker's invention. Yet at the same time he so controlled and inspired that the whole scheme resulted in a harmonious unity.

As an Employee he was a prodigious and conscientious worker, not for gain, but for God. He built for posterity. He had many other tasks on hand simultaneously with the gigantic one of St. Paul's. He often suffered grievously at the hands of those who were jealous of him. Years before his Cathedral was finished a false accusation was brought against him that he was deliberately delaying the building so that his salary might be prolonged. Accordingly the quite modest sum he had asked was reduced by half until the work should be finished. Though his heart must have ached at this treatment it disturbed him little, for he was happily possessed of such "a steady tranquillity of mind, and Christian fortitude, that no inquietudes of human life could ever ruffle or discompose." He was incapable of trumpeting his own fame. Popularity concerned him not at all. When he retired to Hampton he occupied his leisure with scientific studies, and above all in the consolation of the Holy Scriptures, as well pleased to die in the shade as in the light. "No child could hold the truths of Christianity with a more undoubting faith" than did this loving, gentle, modest Christopher Wren.

New St. Paul's.—The massive *dome*, 281 ft. high, is the chief feature of Wren's Cathedral. Round its interior runs the *Whispering Gallery*, so called because anyone whispering across the area of the dome can be distinctly heard from one side to the other. The upper regions are decorated with scenes from the life of St. Paul. Most people are familiar with the story of the artist who, on a platform at a great height, stepping backwards to view his picture, became so engrossed as to be in peril of taking one step too many and of being dashed to pieces below. His assistant, realising the danger, deliberately daubed the picture. The artist rushed forward to save his work, and thereby saved his life. The dizzy height was the dome of St. Paul's, and the picture one of the scenes there.

In the southern tower is a huge bell, "*Great Paul*," weighing

nearly 17 tons. This monster ranks among the biggest bells in the world. The Cathedral has a magnificent *altar* and *reredos*, and beautifully carved *choir stalls*, the work of Grinling Gibbons. In various parts of St. Paul's are monuments to John of Gaunt, Nelson, Wellington, Gordon of Khartoum, Joshua Reynolds, Turner, and Samuel Johnson, amongst many others.

The *crypt* extends under the entire length, and is the longest in the world. In the centre under the dome is Nelson's magnificent marble tomb. This was intended by Wolsey for his own monument, but three centuries later it was used for our greatest sailor. Quite near is the grave of Lord Roberts. Wellington's simple tomb also is here, as well as his funeral car made from captured guns and weighing 18 tons.

In Painters' Corner are the graves of many great artists. Near here a plain black marble slab marks the grave of Christopher Wren, and on the wall is the Latin inscription "*Lector, si monumentum requiris, circumspice*"—"*Reader, if you require a monument, look around.*"

E. J. G-S.

LESSON 8

Second Sunday after the Epiphany

Whalley Abbey and the White Monks

[Illustrations of the existing buildings, together with a conjectural plan, may be found in an informative little pamphlet entitled *Whalley Abbey*, by the Rev. J. E. W. Wallis, M.A. (S.P.C.K., 6d.)

The fact that the Abbey has been purchased by the Board of Finance of the Diocese of Manchester gives it a special claim upon the interest of Church people in Lancashire, although its history should be of interest to all members of the Church.

Lessons VII. and VIII. for the Higher Middle Grade, Year I., should be consulted.]

At Whalley, in the county of Lancashire, are to be found some of the monastic ruins referred to in Lessons VII. and VIII. of last year's course. The monks who lived at Whalley Abbey, however, were not black but white monks. They wore a white robe and hood, and were called Cistercians.

The White Monks.—Now how came this difference? The

black Benedictines, introduced into England by St. Augustine, gradually became very popular, very wealthy, and in consequence in many cases careless, luxurious, and lax. They forgot their vows of poverty, chastity, and obedience, and omitted to carry out much of St. Benedict's rule of life. A few of their number became utterly dissatisfied with this backsliding and went away to form new orders. In 1098 twenty of these malcontents migrated to Cîteaux, in France, and founded a monastery where they might have a closer communion with God through a very ascetic life. This was the first house of the Cistercian order, and soon many daughter houses were built; but it was not until 1128 that one appeared in England, at Waverley, in Surrey. At the end of the twelfth century there were a hundred houses in England and Wales. They observed strictly the rule of St. Benedict. They ate no meat and determined to renounce all sources of income and to depend entirely on the fruits of their own labour. In order to maintain a uniform discipline among all the brethren of their order each monastery was to be subject to visitation by the Abbot of its parent house, and by the Abbot of Cîteaux if he chose. Cîteaux, in its turn, allowed itself to be visited by its four chief daughters. At these visitations the conduct of the house would be examined and corrections made if necessary. In this way the order hoped to make itself proof against degeneration. The buildings were simple. Everything approaching splendour was avoided. Ornaments in the churches were of the plainest kind compatible with dignity. The monasteries were built in solitary places, if possible in secluded valleys; and precautions were taken against the growth of any colony of lay-folk around by allowing no house to be built near the precinct wall. This meant that the community had to be entirely self-contained and had to do all its manual labour. For this purpose the regular members of the order recruited a number of men willing to turn from the world to the service of God, but whose duties lay chiefly in the fields and workshops. They were called lay brothers. They were not allowed to read or write; they had their own separate rooms on the west side of the cloister, separate infirmary, and separate choir in the church; they had to attend compline in the evening and part of the night service. For the rest of the day their prayers were said at their work, and they had to observe rules of silence and abstinence. In the fourteenth century, however, their numbers gradually decreased, for the black death had thinned their

ranks and created a labour famine. Finally they disappeared altogether, and the Cistercians had recourse to hired labour just as the black monks had done. The white monks did much to advance agriculture in England. They were the great farmers of their day. They cleared, drained, and planted the land. Wool, in their hands, became a great export of this country. They raised horses and cattle[1] in great numbers and improved the breed.

But, alas, all this successful trading brought wealth, undue power, splendour, and ease in the place of poverty, humility, simplicity, and industry, and the rot set in again. Their vows were forgotten and their devotion to a high ideal gradually declined.

The Abbey's Story, very briefly.—The twenty monks who reached Whalley in 1296 came from Stanlaw, in Cheshire. They had been very discontented with the situation of their Abbey. Low down on the mud flats, at the junction of the river Gowey with the Mersey, their house was unhealthy and frequently flooded. On one occasion there was an unusually destructive inundation of the sea which brought matters to a head. Moreover, they held valuable lands in Lancashire. For these reasons the monks were very relieved when, after many delays, permission was granted to them to move to Whalley.

In 1296 they took possession of their lands, living in the Deanery near Whalley Church, which latter they used for their devotions. The foundation-stone of their new Abbey was laid, but many difficulties were ahead. The monks of Salley (Sawley),[2] a few miles away, disputed the rights of the new community to build so near another Cistercian house, and also demurred that the advent of a fresh convent would send up the price of corn and that the Whalley monks would undersell their wool and corn. Each house eventually agreed to promote the interests of the other. For the next twenty years, however, there were constant lawsuits and other troubles, and twice the monks determined to leave Whalley altogether. But they were not allowed to do

[1] The Abbots of Whalley strictly preserved the wild cattle on the surrounding hills. The Whalley herd seems to have been well preserved until the end of the seventeenth century, when it was divided, one half being sent to Middleton and the other half kept at Gisburne. The last bull was solemnly killed in 1859 after his portrait had been painted for the sign of the White Bull at Gisburne. To this day the chief old inns of most of the towns and villages in Lancashire are called by such names as the Bull, the White Bull, and the like.

[2] A few walls may still be seen.

so, and finally settled down to build in earnest. It was not until they had been at Whalley thirty-four years that their great church was begun, and it took more than thirty years to complete.

Most educated people in those days knew something about building, but how these glorious churches, with their lofty vaulting, slender columns, colossal towers, innumerable ornaments of stone, and magnificent stained glass, came into existence seems almost a mystery. They erected a high wall to enclose the precincts, and when the church was finished started upon the cloister buildings. The refectory for meals, the kitchen where the food was prepared, and the brew-house, were placed on the south side. On the east they built the chapter house for meetings, the parlour where conversation was allowed, and the warming house, with the luxury of a fireplace where the brethren might warm themselves in winter. The upper floor of their eastern range formed the dormitory. From here a doorway would lead to the stone stairs down which passed the midnight procession into the south transept of the church. All these cloister buildings took many years to complete, but there was more still to be done. Some fifty yards to the east they built the infirmary, and adjoining it part of the Abbot's lodgings, a set of rooms for his private use, with a chapel. These buildings were generally connected with the cloister by a covered passage. The store-house on the west of the cloister and a north-east gateway were then added. The last Abbot built the lady chapel, at the east end of the church, and completed or rebuilt the Abbot's lodgings.

In other parts of the precincts there would be, of course, the workshops, mill, bake-house, granary, and any other buildings necessary to make the convent self-supporting.

But in 1536 the last Abbot, John Paslew, was accused of complicity in an insurrection in the north of England, known as the Pilgrimage of Grace. He, together with other monks, was tried and put to death, and the Abbey fell into decay. Although at the dissolution the monasteries, as such, had outlived their usefulness, everyone is grieved that the beautiful buildings were not preserved for suitable use.

Whalley Abbey To-day.—Very little indeed remains of the Abbey to-day. Only a small fraction of the walls of the south transept of the large church is left standing. Some of the stalls are supposed to be in Whalley Church, and the bells in the belfry of Downham Church, whilst any who would so desire may see some of the Abbey's vestments at Towneley Hall, Burnley.

On the east side of the cloister the beautiful doorway of the chapter house remains, as well as doorways to the parlour and slype. It is possible here to locate the position of the floor of the dormitory, and to observe where the chimney flues ran up inside the walls. The wall on the south side of the cloister is standing, and here a beautiful trough used by the monks for washing may be seen, as well as entrances to the brew-house, kitchen, refectory, and staircase up to the dormitory. The store-house on the west of the cloister has been repaired. The remains of the infirmary and the Abbot's lodgings are some distance away to the east. This part of the Abbey has been occupied ever since the monks left, and therefore, though altered, has been kept in a good state of repair. The fifteenth century north-east gateway, with its room above and its original gates, has suffered neither from decay nor restoration. The Abbot's stables are to the east of this gateway.

Ever since the dissolution the Abbey has been in the possession of succeeding private families, until in 1922 it was purchased by the Diocese of Manchester. And so, yet one more of these beautiful ancient English Abbeys, built with English labour, English money, English materials, and English aspirations, after all the vicissitudes through which it has passed, will once again be used to help forward the work of the English branch of the Holy Catholic Church.

E. J. G-S.

[*Suggestions for Expression Work :*

1. What were the chief parts of a Cistercian Abbey, and for what were they used ?

2. Why is it true to say that Whalley Abbey was originally built to help forward the work of the English branch of the Holy Catholic Church and that it will now return to that use ?]

LESSON 9

Third Sunday after the Epiphany

Worship (The "Venite": Psalms)

[*For the teacher's reading and study :* The Psalms referred to in the notes.

Catechism : My Duty Towards God.]

This and the seven lessons which follow it form a short course on Worship and its claims. Combined with this teaching it is hoped there will be made such an appeal to the heart and understanding of the pupil that there will follow definite development in personal religion and in consecration of life.

I. To Worship is a Desire which almost Everybody has at Some Time.—Very ignorant savages, or people who have lost any belief in God, may not want to worship. Everybody else does, at least sometimes. Four things may move one to worship : (*a*) Fear ; (*b*) A desire to curry favour ; (*c*) Gratitude ; (*d*) Love. Broadly speaking, heathen worship sprang mainly from (*a*) and (*b*), but these are not necessarily bad motives. Fear may be craven or it may be reverent awe ; e.g. in Browning's poem, "Caliban upon Setebos," the savage has been most impudent and blasphemous ; then comes a storm, and the creature grovels, promising all sorts of vows to the god he calls Setebos.

> His thunder follows ! Fool to gibe at Him !
> Lo ! 'Lieth flat and loveth Setebos !
> 'Maketh his teeth meet through his upper lip,
> Will let those quails fly, will not eat this month
> One little mess of whelks, so he may 'scape !

But the Noblest Heathen Worshipped as a Christian may at times Worship—in Reverent Awe.—Thus Plato writes, "Think you that it would be an ignoble life for a man to be ever looking thither, and with his proper faculty contemplating the absolute Beauty, and to be living in its presence. . . . Such a man will become a friend of God, and, so far as any man can be, immortal." If a man is a friend of God, he will be afraid of wounding God's love. He will be full of a fear of his own unaided weakness. That is a good fear. So fear is not bad altogether. *There is less good to be said of the desire to curry favour.* When the prophets of Baal leapt on his altar and gashed themselves with knives

(I. Kings 18) they hoped that that would please him and make him ready to help them. Even to-day, in India and other places, thousands of people think that to hurt themselves pleases their god and makes him more ready to do what they want. Even Christians sometimes think things like that. Properly it is not worship at all. The third cause is a common one. People want to thank God for His mercies, and worship Him.

The true motive of all pure worship is love. It may take many forms. One poet says,

> In purer lives Thy worship find,
> In deeper reverence praise.
>
> (*Whittier.*)

True Worship wants to Give to God what is Due to Him, not to get anything from Him. So we may give Him: (*a*) *The worship of holy fear*: that is, reverent thinking in His presence of His holiness and our sinfulness; quiet prayer, submitting our wills to His; holy fear of doing what is against His will; (*b*) *The worship of grateful thanksgiving*, singing of His mercy, praising His eternal goodness; (*c*) *The worship of loving adoration*, loving God for Himself as our Father, our Redeemer, our Life.

II. Now look at the Song with which we begin the Day's Common Worship.—You will find in it these elements of worship:

(*a*) Grateful praise—verses 1, 2.

(*b*) Loving adoration—verses 3, 4, 5, 6, 7.

(*c*) Godly fear—verses 8, 9, 10.

You see the order. Grateful recognition of His mercies (thanksgiving) leads to a loving adoration of God's majesty, and particularly of His relation to us as Maker (v. 6) and Protector (v. 7). From that we are led to godly fear of being untrue and disloyal to Him, taught by the example of the Hebrews in the wilderness. The heart of this psalm is the heart of true religion. God calls us His people, and He is our God. In all the Psalms you will find this thought. In fact *the Psalms are the songs of the people of God*. Sometimes we are not in the mood of some particular psalm; we do not always feel inclined to sing Psalm 51, but it is the song of God's people when penitent. So we sing it on special days of penitence (e.g. at a special service on Ash Wednesday) and also in the regular course, because we sing the whole of the Psalms, not as always expressing our own mood for the moment, but as expressing one of the ways in which the Church

rightly approaches God. Even the Psalms which seem to breathe very cruel things against our enemies are sung still, because they are one way of showing how the people of God have a righteous anger against the things that displease God, or the people who wickedly defy His good and holy Will. We like some Psalms better than others, but they are all songs of the people of God. It is summed up in Psalm 97 10. To love God is to hate evil and to trust surely in God's loving protection.

[The teacher may amplify these notes, if necessary, in one of two ways—(*a*) By dwelling on the history of the wanderings in the wilderness to illustrate vv. 8, 9, 10 of the *Venite*; or (*b*) by pointing out how different Psalms express different aspects of worship; e.g. Psalms 19, 29, 42, 84, 104, 107, 150.]

J. R. D.

[*Suggestions for Expression Work:*

1. Say which verses of the *Venite* help you most to worship, and why?
2. In which part of Morning Prayer may we worship God: (*a*) In Holy Fear; (*b*) In Praise; (*c*) In Adoration?]

LESSON 10

Christ in Worship

[*For the teacher's reading and study:* Isa. 63 8; Ps. 104 13; St. Matthew 6 9, and Rom. 8 15.

Catechism: My Duty Towards God.]

I. The Loveliest, Truest Thing we can Say to God is Abba, Father.—Abba is an Eastern word meaning father. It got a beautiful new meaning for the disciples of Jesus when they learnt from Him to call God, Abba. Before He taught them that men had not dared to call God Father, though He had spoken of them as His children. Some men thought of Him as stern and even cruel; some thought of Him as very far off. Now they had a new name for Him, an old word full of beautiful meaning, which they could use in speaking to Him. Of course, none of us love Him as we should; but we can love Him, at any rate as much as the little girl in Canton's poem loved her earthly father. Here is the poem:

> I have a little maid who, when she leaves
> Her father and her father's threshold, grieves,

But being gone, and life all holiday,
Forgets my love and me straightway.
Yet, when I write,
Kisses my letters, dancing with delight,
Cries " Dearest father ! " and in all her glee
For one brief livelong hour remembers me.

We all treat God like that, remembering Him in church, or Sunday school, or when we say our prayers. But God is so kind and patient. So the poet goes on :

I am glad thinking of her glad face,
And send her little tokens of my love.
And Thou—wouldst Thou be wroth in such a case ?
And crying Abba, I am fain
To think no human father's heart
Can be so tender as Thou art,
So quick to feel our love, to feel our pain.

II. In the Poem the Poet speaks of sending his little Daughter Letters and Tokens of his Love. God does that.—Let us think of some. Fine days, flowers, holidays, kind friends, nice things to eat, pictures, books, toys, hobbies. Would you add school, or Sunday school ? But there is a gift better than that. What is God's best gift to man ? This Gift was a Christmas present. Better than a token of His love, better than a letter. *God so loved that He gave—His Son.* (Refer if you like to II. Cor. 9 15, John 1 14, General Thanksgiving.) Yes, His Son came on the first Christmas Day to be our Brother. Do you want to know what God is like ? See what Jesus is like (John 14 9). A man met a boy who was very lonely. Even his mother had been wicked and cruel to him. The man spoke to the boy and was like a brother to him. Before the man knew what was happening the boy had looked into his eyes with a look of great hunger for love at last satisfied, and burst into tears. Well, when we feel as though nobody loves us, Christ comes and puts His loving arms round us, and shows us that He loves us, and that shows us that the Father Himself loves us. We can love Him as we love a baby brother when we think of Him as the Babe of Bethlehem, or we can be proud of Him as we are proud of a great strong elder brother when we think of Him going about doing good. Or we can love Him with adoring love when we think of Him dying on the Cross for us ; think of His five wounds, His crown of thorns, His thirst—all borne for us.

Oh, dearly, dearly has He loved,
And we must love Him too.

III. One Way we can Show this Love is by always Remembering Him in our Worship. How?

(*a*) When we say our prayers we end each prayer with these words—"*through Jesus Christ our Lord.*" To omit one's morning prayers is like forgetting to say "Good-morning" to our father and dear elder brother. Before we go to sleep we say "Good-night" to Him.

(*b*) *We can read the story* of the love of Jesus in the Gospels. That is why we read the Bible—to remind ourselves again and again of God's love shown in Christ.

(*c*) *When we name the name of Jesus* we can reverently bow our heads. Some people cross themselves—that is, make the sign of the Cross on forehead, chest, and shoulders with their right hand, to remind themselves that Jesus died on the Cross to save them. But it is no good doing any of these things unless we *feel* the right spirit of worship.

(*d*) *We can try to be really reverent and attentive in church* when we sing hymns to the honour of Jesus. (See the middle part of the *Te Deum*, or the Canticles of the Incarnation at Evening Prayer.)

(*e*) Most of all *we can worship Jesus in the Sacrament of the Holy Communion.* Our eyes cannot see Him. But our hearts can rise up, as it were, to greet Him, to adore Him, because He is there with us in a very special sense, actually though not visibly; and when in remembrance of His dying love we eat the bread and sip the wine, then, as the Prayer Book says, "He dwells in us, and we in Him." [*Note to teacher:* Even then He comes to lift us up to the Father's heart. You can perhaps explain this to the children by showing how in the very climax of our Eucharistic worship we say "Our Father."] Here is a little act of love which you may say:

O Jesus, Jesus, who wast once a child as I am,
Who art my most loving Elder Brother,
I love Thee, Jesus, and I want to love Thee more.
I want to learn to speak to Thee in my prayers,
To learn of Thee in reading the Bible,
To know Thee through the Blessed Sacrament,
To show Thee to others by my life.
Jesus, my Lord, I Thee adore;
Oh, make me love Thee more and more.

J. R. D.

[*Suggestions for Expression Work :*

1. Who was it taught people to call God Abba, Father, and why do you think it a beautiful Name for God ?

2. Copy the words of the above act of love and add any other sentences you desire.]

LESSON 11

Thanksgiving

[The aim of this lesson is to study the *Magnificat* and some other Canticles, and the general idea of Thanksgiving. Throughout the lesson the children will be asked to find the Canticles referred to in their Prayer Books and to offer explanations as the verses are separately considered. For some elucidation of the names of the Canticles see Lesson 13.]

I. When we go to church we nearly always find an organ and a choir, and the choir in their white robes, led by the organ, sing. Generally they are meant to help the congregation to sing. Sometimes rightly (as on special occasions, when they sing particularly elaborate music) and sometimes wrongly (when the congregation is lazy or the organist chooses unfamiliar tunes) they sing instead of the congregation ; but whether they help or hinder the singing of everybody present, they are there to lead the music of the congregation. Now why should there be music ? Music helps in at least three ways. Can you name them ? (e.g. *It comforts people in trouble ; It is the natural experience of gladness ; It varies the monotony of the service.*)

Well, one principal reason why we use music in our services is that we want to show to God that we really thank Him for His mercies and goodness, and so we make that part of our service extra beautiful and elaborate by singing it. So in our services there are parts that are specially meant to be sung as thanksgivings. We often sing the song called TE DEUM as a thanksgiving ; but it is more properly just a wonderful outburst of praise and adoration. There are some songs, or, as they are called, *Canticles*, which are quite clearly songs of thanksgiving. Let us see which they are : At Morning Prayer the *Benedictus*, and all the Canticles at Evening Prayer—the *Magnificat, Nunc Dimittis, Cantate*, and *Deus Misereatur*. And we can add to

these certain of our hymns. Can you name any hymns of thanksgiving? (In all this part get as much as possible by asking questions and encouraging search in Prayer Books.)

II. Now let us look at some of these more closely. Perhaps the most important is the *Magnificat.* Why? Because it is the song sung by our Lord's own Mother, whom we ought always deeply to love and honour, sung when she was expecting the gift of that Baby Who was to be the Saviour of the world, and a song that acts as a kind of link between the Old Testament and the New, and so is a kind of thanksgiving for the whole revelation of God's love. So *it is a thanksgiving of holiness, memory, and hope.* From the first the Christians were sure that in this song was the voice, not only of the Lord's Mother, but of the whole Church of the redeemed of which the Mother of Jesus is herself, as it were, mother and spokeswoman. All generations call her blessed, because she was what all the Church should be—pure, holy, humble, devout, and ready to do God's will. *So for at least* 800 *years the Church in England has daily sung her song of thanksgiving.* In the East they sing this song in the morning, but I think it is nice to end the day with songs of thanksgiving like this, for it is by remembering God's mercies that we become, like Mary, ever ready to do God's will. *In her song she thanks God for His kindness in using and blessing people like us* (vv. 1 to 4). God can use quite small and unimportant people to do great things, as He used a little child playing a child's game to bring St. Augustine to Christ (see Lesson 50, Senior Grade, Year II.). He uses and blesses boys and girls in His Church, so boys and girls can use this song of thanksgiving. In v. 5 we thank Him that His kindness is for ever, so we need have no fear that He will ever stop blessing and using boys and girls. Verses 6 to 8 put this even more strongly. It is all wrong to think God only wants the rich, the grand, and the powerful in His service. Far from it; it is just those whom sometimes He finds it hardest to use. There is a pride, whether that which comes from wealth, cleverness, or power, which neither thanks nor serves Him. *Always it has been through humble and holy men of heart that God has been able to fulfil His promises,* for which we thank Him in v. 9. So, then, the *Magnificat* is the song of thanksgiving of all who are willing, like the young Maiden Mary, to be humble and willing enough to let God work through them. (*Note.*—You may have to explain some words. Magnify means *glorify or praise* in v. 1 and *exalt* in v. 4. In v. 1 perhaps

soul means *heart or affections, spirit* means *the whole of one's spiritual being.* So one feels a thrill of affection leading to a desire to do something for the loved person.)

After the second lesson comes another song, sung by a saint of the old covenant when he saw the new and better covenant dawning. *It is a real shout of thanksgiving.* The old man had lived long years, patiently waiting. Year after year went by. Would he live to see God's plan and promise fulfilled ? He hoped so ; he thought so ; but oh, it was long. He was tired, and would be glad to go to his rest, but he longed to see the Lord's Christ. At last, one day he saw the gracious Mother and her divine Child, and the old man burst into song : " Now, Lord, thy promise is fulfilled. I have not lived in vain. I can die in peace. I always believed that Thou hadst a great thing which Thou wast preparing for the benefit of the whole race. Now I have seen that promise come to fulfilment." You see how the song is the song of thankfulness for the fulfilment of a long-cherished hope, and how splendid it is for us to use it.

Look at these Two Songs Together.—We are not very important or powerful, and even if we were it will be a long time before we can do a great deal. But meanwhile there in the Prayer Book are two songs to cheer us up—the song of the village maiden who became the Mother of our Lord and the song of the old man who hailed the Baby Who was to be the Saviour of us all.

III. So, then, the Church right in the heart of her services puts these songs of thanksgiving. But there are so many things to thank God for—happy homes, healthy bodies, quick minds, sunny days, beautiful things, kind friends, hobbies, and all sorts of things. What about these ? Well, that is partly the reason *why we sing hymns in church.* A good many hymns are written about these things ; perhaps you can remember some. Even some of the most solemn of our hymns are really thanksgivings —hymns like " Praise to the holiest in the height."

If we tried ever so hard we should not really ever exhaust the things for which we have to thank God. *So the Church has ever regarded one service as particularly a service of thanksgiving.* One name for this service is the Eucharist, or Thanksgiving. In it we specially remember before God the great act of redemption, and our thanksgiving for that includes thanksgiving for every lesser gift. It is the custom in a great many churches to make this service, either every Sunday or from time to time, the most beautiful and solemn of all the services, with lovely music. Every

time we go to that service we go to thank God for the coming, the passion and the triumph of our dear Lord; to thank Him for the whole family of the saints with whom we have communion in Him; and it is open to us all, when we go, to offer to Him special thanks for any special mercies of which we are particularly aware at any time.

The great thing, however, is not to think that we can only offer thanks by our songs with our lips. *The general thanksgiving* teaches us differently from that. We are to show forth our thanks in our lives by giving up ourselves to His service.

J. R. D.

[*Suggestions for Expression Work:*

This lesson demands the active co-operation of the pupil throughout (see preliminary note) in respect of finding places, following references in the Prayer Book and offering explanations. If time is still left for expression work the following might be attempted.

Explain the words *Canticle, Benedictus, Magnificat, Nunc Dimittis, Cantate,* and *Deus Misereatur,* and say how these Canticles are thanksgivings to God when we sing them in church.]

LESSON 12

Adoration and Praise: The "Te Deum"

[The aim of this lesson is to study carefully the *Te Deum* and also adoration and praise in general. The children will be asked, as in the last lesson, to follow carefully in their Prayer Books the verses referred to, and to offer comments and explanations. Prayer Book Commentary should be consulted.

Pictures of Queen Victoria at St. Paul's on the occasion of the Diamond Jubilee or of the Thanksgiving Services on the termination of the war, when again the *Te Deum* was found to be the most complete and fitting form of praise, would greatly help the lesson.]

I. Last Sunday we talked about thanksgiving—that is, grateful mention of all God's mercies and kindnesses to us. But there is something else in worship besides that. On a fine day in June some years ago (in 1897), if you had been in London, you would have seen a very wonderful procession going through the streets. There were soldiers and sailors, and people of great importance, princes and rulers from distant lands; there were bands, and all the streets were gay with flags and flowers and banners.

Presently the great procession came to the steps of St. Paul's Cathedral, where there were already gathered a great crowd of people, and bands, and choirs, and clergy. The procession drew up, and last of all came a carriage in which sat an old lady. She was a very great Queen. She had come with all this magnificent train to thank God for letting her reign for sixty years over the great Empire of British peoples. And when she was ready the band struck up and the choir sang to a very magnificent piece of music that hymn which we call the *Te Deum*. Now that was sung partly as an act of thanksgiving, but not altogether or only that. It was also a very solemn act of homage. Queen Victoria was making public acknowledgment with her people that *we all owe adoration and praise to God, not only for what He gives us, but for what He is.*

You know that we sometimes speak of "cupboard love," when we suspect people of being nice to us only for what they hope to get out of us. We do not like that. But sometimes we seem to treat God rather like that. If we only sing praise to Him when we have something to thank Him for specially, it is rather poor worship that we offer Him. So the Church says that every day—not only on Sundays, but every day—the praise of God shall be sung. In cathedrals and very great churches they have trained choirs who sing the service of praise; in other churches they say it. It is a great pity that more lay-folk do not try to get from time to time to join in the Church's daily act of praise. But whether lay-folk go or not, the priests of the Church are bidden to offer this daily service of praise, and right in the very heart of the Morning Service comes that very same hymn which the great choir and massed bands made sound so lovely when Queen Victoria went to St. Paul's to praise God in 1897. And I can tell you this, that God, I am quite sure, is not less pleased with the simple saying of the *Te Deum* in some quiet country church, than He was when all those trained singers sang it at St. Paul's. *We know from the Bible that God hears what comes from the heart,* and though it is right that we should, when we can, make our worship as glorious as possible so as to do our God honour, yet He wants the worship to come from our hearts, and *He would rather have heartfelt praise without music than splendid music without heart. So that is where you and I come in.* We have our bit to do in swelling the Church's round of praise. Even at a service where the choir sings the kind of music which we cannot join in, we can help, as it were, to lift

that offering of stately music up to God *on the wings of silent adoration.* In a great church there are lovely painted windows, and richly carved pillars and arches, but below these things which we can see are the hidden and perhaps roughly hewn stones of the foundations, and they are a very great and important part of the church.

II. Now let us look at this great hymn and see what it says. No one quite certainly knows when it was written. But we know that it is as old as one thousand three hundred and eighty-one years! There is a story that when St. Augustine, after being a wild youth, came at last to be a Christian, he and the Bishop Ambrose who baptised him were so glad that he had become a Christian that they made up this hymn between them at his Baptism, inventing it verse and verse about. But perhaps some of it is older even than that. Some learned men think that it was written in France. When the hymn was first translated into English for English people to sing in their own tongue it was called "*The Praise of God the Father, the Son, and the Holy Ghost.*"

If you look at it closely you will find that *we can divide this hymn into three parts. In the first* we join with the Seraphim and angels and saints in praising the Blessed Trinity; *the second part* is addressed to God the Son, and contains, like the creed, a commemoration of His love in coming to earth and dying for us; *in the third part,* which is really a collection of versicles and responds, we remember how little we deserve that love, and ask, as in the Lord's Prayer, for pardon and guidance. (Note the division of the hymn as printed in the Accession Service at the end of the Prayer Book.) There is one lovely thing about this hymn which the translation does not show. In the original each part begins with *Thee* or *Thou,* or *To Thee,* and this is generally repeated thrice, so that really throughout the hymn *all the emphasis is placed on Him Whom we are addressing.* (*Note.*—The teacher ought to get hold of some book which would explain all the terms used; *e.g. Sabaoth* is a Hebrew word meaning *hosts,* of angels chiefly; but we can think of all souls who serve Him in heaven and earth. Again, *the noble army of martyrs* should really be *the white-robed army,* thinking of the martyrs as soldiers who have died for God and now live robed in white triumphal robes. The hymn is worthy of much closer study than we usually give it.)

III. When we sing this hymn in church *we do not sing a Gloria*

after it, as we do after the Psalms and Canticles. The reason is that it is all, as we have seen, a hymn of praise to the Holy Trinity, and it is a Christian hymn, while the Psalms and Canticles are pre-Christian. Then we add a Gloria to bring these old Psalms, as it were, into the circle of Christian hymns, and make them acts of our Christian adoration. The Gloria is like a seal showing that the Church has recognised the inspiration of these songs and made their different voices of praise and penitence and prayer her own. (Somewhat as at Baptism the Church seals the child as Christ's with the sign of the Cross.) *The Gloria* is a very fine act of praise, and the boys and girls should be encouraged often to say it; they may not have time for long prayers, but if they learn to *say the Gloria every morning when they wake up*, they will acquire a habit which will do much to help them to remain in the fold, and to avoid a selfish sort of religion. The deepest purpose of acts of praise is to help us to have *a religion that loves to give to God service and homage*, and not the bad sort of religion that is only out for bargaining with God.

J. R. D.

[*Suggestions for Expression Work:*

1. Find the *Te Deum* in Morning Prayer and in the Accession Service and explain why in the latter it is divided into three parts.
2. Explain the words Cherubim, Seraphim, Sabaoth, noble army of martyrs, and say why we do not sing the Gloria after the *Te Deum*.]

LESSON 13

Explanation of Certain Terms in the Prayer Book

[The aim of this lesson is to help the children towards a more intelligent understanding of the words they constantly see and utter from the Prayer Book; thus their prayers and praises will be the richer. Prayer Books will be needed for reference.]

I. The Prayer Book is a book which has not only been in existence for over 350 years and used week by week in every Church, but many of the prayers in it are many centuries older than that. You must picture the Prayer Book as the English form of the order of service used by Christians from the very beginning of the Christian era. We know that the disciples of

Jesus began to worship together from the very first (Acts 2 42). They would all have the same needs, and very soon they would want to have forms of service. Think what they would want. First of all, they would say the Lord's Prayer together, calling it that because the Lord Himself had taught them to say it. Now look up St. Luke 11 4. There the prayer ends with "deliver us from evil" (as in Morning Prayer after the Creed). But in St. Matthew 6 14 there are these words: "For thine is the Kingdom, and the power, and the glory, for ever. Amen" (as at the beginning of Morning and Evening Prayer and after the Communion). Probably these words were added by Christians to express their praise, so they got a name, a name familiar to us—**doxology,** which is a Greek word meaning *giving glory* or *word of glory*. We give the name to a certain verse: "Praise God, from Whom all blessings flow," etc. But the name really reminds us of the very early days when Christians mainly spoke Greek. There is another Greek name given to something in the Prayer Book. What is the name given to the part people say after the Commandments? *Kyrie.* The full name is **Kyrie Eleison** (pronounce Kirrie Elle-eeson), and it means **"Lord, have mercy."** So that sentence, "Lord, have mercy upon us," comes from a very, very ancient cry of the Christians. The whole phrase, "Lord, have mercy; Christ, have mercy; Lord, have mercy," is sometimes called **the "lesser litany,"** another Greek term, meaning **the little prayer.** So you see we have in our Prayer Book a giving of praise and a cry of penitence that take us back to or link us up with the Christians of the very first ages. They spoke in Greek, we in English, but we have Englished the old Greek names of their prayers. There is another term that links us up with them. It is **"liturgy."** Sometimes people use it of the whole Prayer Book, but properly it belongs to one particular part of our worship. The word means **service,** and in the days of the great Athenian State was used of the service which rich men rendered to the State—e.g. by building and equipping a battleship. Then it came to be used by the Christians of their chief service of prayer and praise. Which service is that? Look at Acts 2 42 again. **"Breaking of bread"**—that is, the **Holy Communion.** The Holy Communion has always been the Church's chief service. All Church people ought to go frequently to the Holy Communion. It ought to be celebrated every Sunday. So it got from the first the name of the liturgy—THE service. So, then, four Greek words tell us how our worship is that of the early Christians, viz.

Liturgy (*service*—Holy Communion).
Litany (*prayer*).
Kyrie (*Lord*—a cry of penitence).
Doxology (*word of praise*).

(The teacher may refer to **Abba**—*Father* in the Epistle for eighth Sunday after Trinity. This Aramaic word links us up, through the Apostles, with the very language our Lord Himself spoke. See Lesson 10.)

II. From the East the Gospel Spread to the West, and for many centuries the whole of Western Europe worshipped in Latin. So our Prayer Book has certain terms which are really Latin words. Here are some. (1) **Absolution,** from Latin *Absolutio,* means **loosing** (see St. Matthew 16 19). Christ, through His Church and minister, looses or forgives the sins of penitent folk. In one of the exhortations (or addresses) before the Communion the minister is bidden to advise people if they are troubled in conscience about sin to confess it to a priest, that "by the ministry of God's word he may receive the benefit of absolution," that is, the assurance that his sin is forgiven (loosed, or remitted). Then there are the titles of the **Psalms** or **Canticles** (both words mean **songs**): **Venite**—*O come*; **Te Deum laudamus**—*Thee, God, we praise*; **Benedictus**—*Blessed*; **Jubilate**—*O be joyful*; **Magnificat**—*Doth magnify*; **Nunc Dimittis**—*Now thou lettest depart*; **Deus Misereatur**—*May God be merciful.* Then we come to the **Creed.** Here is another Latin name from **Credo**—*I believe.* Then, after some short prayers, we find a special term for a particular kind of prayer, viz. the **Collect.** This is from the Latin *collecta,* **things gathered together.** The Collect is the prayer, that is, in which are gathered together in one prayer the thoughts, the desires, and the needs of the people. So the Collects are the special expressions of the common prayer of the Church. (The Collects have a special form, consisting of (1) *An address to God*; (2) *A petition*; (3) *An ending.* Not all of them, however, quite strictly follow this form.) In our Prayer Book you will find for each Sunday the Collect, the Epistle, and the Gospel. The word **Epistle** is familiar to us as being in our Bibles. It is, of course, also from the Latin, and means **"letter."** It is really a lesson from the letters which St. Paul and other apostles wrote to their fellow-Christians. Because it is a lesson we sit to hear it (to kneel is a mistaken practice, usual in the Church of Rome, where the Epistle, being in Latin, is not generally understood by the people).

III. The word Gospel is not a Latin Word. It reminds us that our Church is our own National Church.—The word Gospel is really a translation of the Latin *evangelium*, **a good story, good news.** Just, then, as Epistle and Collect remind us that our worship is derived from the common worship of Western Christendom in the days before there was any split, so "Gospel," being an Anglo-Saxon word, reminds us that our Church is one in which the Catholic faith, taking root, grew up and developed nationally. Just as certain plants, like the speedwell, were brought originally from foreign lands, but have become acclimatised and common in our land, so the Evangel, coming by the mouths of men from foreign lands, took root among us, and became part and parcel of our national life. The *Evangel* became the *Gospel*. There are other words which show the same thing. Thus the feast of our Lord's **resurrection** is known to us by an Anglo-Saxon name connected with the idea of **dawn,** and we speak of **Easter.** The Latin is quite a different word—*Pascha*. So we speak of **Whit-Sunday,** while the Latin is *Pentecost*.

Thus, you see, some terms in the Prayer Book carry our thoughts back to apostolic times and the rise of the Church at a time when all men spoke Greek; some tell us of the time when Latin was the language of the worship of an undivided Church; some help us to realise how our Church is the Church of the people of England—an *Apostolic* Church, a *Catholic* Church, and yet *our* Church; the religion that Christ and His apostles taught, the religion that has come down to us through all the ages since, but a religion of our own. There is a verse in Ps. 16 which we might learn and think of in this connection. "The lot is fallen unto me in a fair ground; yea, I have a goodly heritage."

J. R. D.

[*Suggestions for Expression Work:*

1. Write down the meanings of the following: Doxology, *Kyrie Eleison*, Lesser Litany, stating it in full, Liturgy, Absolution, Creed.

2. For what purpose and in which service do we have a Collect, Epistle, and Gospel, and say what each of the words means. Which is your favourite Collect, and how many do you know by heart and use in your own prayers to God?]

LESSON 14
Quinquagesima Sunday

The Sacrament of Holy Communion in the Mission Field

[*For the teacher's reading and study :* I. St. John 4 7–end.
Text to be learnt : St. John 1 4.
Catechism : The first two and the last five answers on the Sacraments.
Prayer Book : The Holy Communion Service for reference.]

The Catechism Teaches us that : "A Sacrament is an outward and visible sign of an inward and spiritual grace given unto us, ordained by Christ Himself, as a means whereby we receive the same, and a pledge to assure us thereof." Another way to describe a Sacrament is, "A means whereby God helps those who help themselves." God gives spiritual grace, strength, and life to those who help themselves by preparing their hearts, minds, and souls to receive these gifts.

The Sacraments are valuable to all of us because the Outward Part or Sign which we see and feel helps us to realise what God is doing for us ; but if the Sacraments help you and me, who are familiar with Christian things from our birth and onwards, much more do they help those people who live in non-Christian countries, and who are only just beginning to learn the Christian faith.

Nothing could bring home to the people of India, split up as they are into innumerable castes and sub-castes, the great truths of the Fatherhood of God and the Unity and Brotherhood of Mankind so forcibly as a celebration of the Holy Communion, where all, high and low, rich and poor, young and old, partake of the one Bread and the one Cup. This practice emphasises and enforces the lesson that God is our Father, and that because we have one Father we are all brothers and must live as such.

The Service in the Mission Field.—The service in the mission field must often resemble the scenes with which St. Paul was familiar. Sunday in India is not a rest day ; neither was it in St. Paul's time ; and so our service must be early in the day, for many of the Christians work for heathen masters, and they must go to work when the service is over. If there is a church with a bell, the bell will be rung as in England ; only we shall not be quite so particular about the exact minute at which the service commences. But perhaps there is no church and no bell ; and then the service may be held in a small hut, or even outside, under a tree. And the people will be called together by the teacher or catechist going to each house to call them.

The men sit in one place and the women in another; while, apart from the general congregation, sit the excommunicate; for discipline is strict in the mission field, and those Christians who misbehave themselves are not allowed to partake of the Holy Communion. There are no pews, for the people are accustomed to sit on the floor; and the women have their babies in their arms, for there is no one left at home to mind them. *All members of the household have come to the service.*

The Scene is often a Brilliant One, as the Indians love colour and know how to use it well; and the sun, once above the horizon, speedily becomes very bright and powerful. Our church furniture is usually of the simplest character, but we love lights; and though candles are a problem, as owing to the great heat they are apt to double up, still we have little clay saucers with some oil and a piece of wick; and that is the kind of light we are accustomed to. Hymns are sung to tunes which resemble Gregorian music more than anything else. The singing is hearty and fairly good, though to Europeans it sounds rather nasal. Probably a large portion of the congregation cannot read; but this does not matter, as Indian music allows for each line to be repeated again and again, until someone remembers the next. Even a short hymn takes quite a long time to sing in this fashion!

After the Creed and the Sermon the Unbaptised Persons are sent away; for only Christians are allowed to be present at the more solemn part of the service. The bread used is a flat cake, called in India the *chappáti*, and it approximates to the bread which Christ used when He instituted the Sacrament in the Upper Room. It is usually unleavened. There is often great difficulty at first in persuading the women to be present at the service and to communicate, for in the East the women never eat in the presence of men; but gradually this prejudice is overcome, as the dignity of womanhood under the Christian dispensation is realised.

If the Service is in a town or a big city it is very wonderful to see Europeans and Indians, converts from Hinduism, from Mohammedanism, and from the outcastes, all sitting or kneeling side by side, jostling against one another as they crowd up to the altar, and feeding from the one board. That is how they learn that God is no respecter of persons, how they realise the Life that is the Light of Men.

THE REV. A. H. TILT
(*Delhi*).

LESSON 15

First Sunday in Lent

Confirmation : 1. Reasons for the Rite

[*For the teacher's reading and study :* Some Prayer Book Commentary on the Confirmation Service.

This lesson is intended to be the means of making clear the reasonableness and the inspiring call of Confirmation and that the Church has been divinely led to use the rite.]

In the Bible there are many different figures employed to describe the Christian life. Sometimes it is spoken of as a *journey*, in which the traveller meets with many hindrances and has to face many dangers. (This is the idea running through John Bunyan's wonderful allegory, *The Pilgrim's Progress*.) Again, it is described as a *race*, for which the runner must train himself if he is to win the imperishable crown. Once more it is compared to a *service*, in which all the powers of body, mind, and spirit must be employed in the cause of the Master, who came to be the Servant of all, and of His people whom He came to serve and to save.

Soldiers of Christ.—Not seldom it is compared to a *warfare*, in which every Christian, young and old, is sent out to fight against the forces of evil. Perhaps this view of the Christian life is the most stirring and inspiring of all; and it is emphasised at the very beginning. For when the baptised child is signed with the sign of the Cross, the priest uses these words : " In token that he (the child) shall not be ashamed to confess the faith of Christ crucified, and manfully to *fight under His banner* against sin, the world, and the devil, and to continue Christ's faithful *soldier* and servant unto his life's end." So, then, you are pledged to be soldiers of Christ. He is your great Captain ; He expects you to " fight the good fight," and that fight lasts all through life ; for " there is no discharge in that war."

But you are not left to fight in Christ's cause just in your own strength. You are all old enough to know quite well that it is often harder to be brave than to be a coward. If you were left to yourself you would soon be conquered and taken prisoner by the enemies of God. But you are not left alone. Christ, your Captain, has promised you a power which is greater than all the powers of " the world, the flesh, and the devil " ; nothing less than the power of God Himself, " the power of the Holy

Ghost," and in that power, as St. Paul says, we can "do all things."

What is the Power of the Holy Ghost?—Here is an answer which an old man once gave to a child: "Now that I have grown up, and travelled far, with all my heart I believe in the Holy Ghost. It is He Who has worked the greatest miracles, and now He works yet greater ones. He burst the castles of oppression, and broke the slaves' yoke. He heals the old death-wounds, and renews the ancient right, so that by Him men are made equal, and all are a noble race. A thousand knights in goodly armour has He chosen to do His will, and He has breathed high courage into their souls. Their good swords flash in the air, their banners are flying. Would not you, my child, wish to be such a knight as they are?" Wouldn't *you*?

Well, you can be; you are meant to be. Christ expects it of you, and He will not fail you. Before He ascended into Heaven He promised His disciples this: "Ye shall receive power, when the Holy Ghost is come upon you." And the promise was fulfilled on the Day of Pentecost, when "they were all filled with the Holy Spirit." But the promise was for all His people for all time; so it is for you, too. Christ says to *you*, "Ye shall receive power when the Holy Ghost is come upon you."

Already that power has been given to you. You have been baptised. God has made you His own children. You have received a "new life." In the words used at Confirmation, you have been made "regenerate by water and the Holy Ghost." And whenever you have been tempted to do wrong things, and to speak bad words, and to think horrid thoughts, and have resisted the temptation, it has been the power of the Holy Spirit which has helped you to win the battle.

Every virtue we possess,
And every conquest won,
And every thought of holiness
Are His alone.

The Battle of Life.—But you are growing up, and the battle of life is beginning to get harder. You will soon leave school, where you are more or less protected, and you will go to work. You will have to face fiercer temptations; to see wrong things done, and hear bad things said, and feel low thoughts coming into your hearts. You will need more strength, more of "the

power of the Holy Ghost," if you are to be "good soldiers of Jesus Christ."

And so in His Church God offers you a new gift of His Spirit in Confirmation, which means "being made strong." And if you have not been confirmed, you ought to be looking forward eagerly to the day when you will be brought to the Bishop, and he will lay his hands upon you, and will pray that you may "daily increase in the Holy Spirit more and more"; when you will be enrolled in the active ranks of Christ's army, and will be given more "power from on high" to go on fighting for all that is true and just and beautiful and pure.

In ancient Greece there was a noble custom, in accordance with which the boys of Athens, when they came to the age to which some of you have already come, were taken to one of the temples; and then armour was put into their hands, and they made a solemn promise that they would not dishonour their armour, nor desert their Captain; that they would fight, *alone* or with their comrades, for holy and sacred things; that they would not tarnish their country's good name, but would enrich it by their lives. A splendid promise. But those Athenians were pagans. They made the promise in their own strength; they knew nothing about the "power of the Holy Ghost." How different it is for you, sons and daughters of God! You have God's armour offered to you (Eph. 6 14–17); you have the greatest of all heroes for your Captain; you belong to the Heavenly country, for your "citizenship is in heaven," and you are called to make that country nobler by your lives and characters.

And you can do it if the power of the Holy Spirit lives in your hearts. God calls you to come to Him in Confirmation, so that He may give you more of the power of His Spirit, and send you out, as His brave knights, to fight His battles and help to win victories for Him. Don't you want to be God's knight?

J. C. H.

[*Suggestions for Expression Work:*

Find Eph. 6 10–20, and choose from the passage a list of all the armour or weapons named, writing a brief explanation of their spiritual meaning to you. Say which of them are especially associated with Confirmation.]

LESSON 16
Second Sunday in Lent

Confirmation : 2. The Rite Explained

[*For the teacher's reading and study :* The Confirmation Service in the Prayer Book and in some Prayer Book Commentary.

Prayer Books will be needed for reference to the service.]

We thought a little about Confirmation last Sunday.

The Meaning of Confirmation.—Now think about the service itself. Remember what it means : *Being made strong.* It is something which is done for you much more than something which you do for God. God gives ; you receive. God acts ; you, in sincerity and faith, wait for His action. This means that Confirmation is a great deal more than a dedication of yourselves to God's service ; a great deal more than a solemn renewal of the promises which were made for you when you were christened.

It is both those. When you come to Confirmation you will come to dedicate yourselves, publicly and of your own free will, to God's service ; you will make your solemn promise to keep your baptismal vows. A great many people seem to think that this is all, or almost all, that Confirmation means ; and perhaps that is the reason why boys and girls so often put off their Confirmation, and sometimes are never confirmed. " I'm not old enough," they say ; or their parents say it for them. But this is to miss the true meaning of Confirmation, which is a great " means of grace " ; a way, a channel, through which the grace, that is the help, of God, the power of the Holy Spirit, is given to His children.

People put off being confirmed because they are afraid they are " not good enough." But it is just because we are " not good enough," that is not strong enough to fight as Christ's soldiers, that Confirmation is given ; and the promise which is made at the beginning of the service is only made because those who made it believe that they will be strengthened with God's Spirit in their hearts, and so made better able to keep the Christian vows, and live the Christian life.

Read Acts 8 5–8, 12, 14–17. What does it tell us ? Why, this : that St. Philip, one of the deacons who was ordained with St. Stephen, went to Samaria, and preached the good news of Jesus Christ to the people there ; that many of the people

believed what he told them, and were made members of the Church of Christ by Baptism, just as you have been ; that when the apostles, the rulers of the Church, heard about this they sent two of their number, St. Peter and St. John, to Samaria ; that when they came there these people who had been baptised were brought to them ; that the apostles prayed for them and laid their hands upon them ; and that in answer to that prayer and laying on of hands *God gave them the Holy Spirit.* That is what the New Testament says, and that is what the Church of Christ has taught from the earliest days, and teaches to-day. And that is why you ought to be looking forward gladly and hopefully to your Confirmation. For you may be sure of this, that God cares for you just as much as He cared for those Samaritan people ; and if He gave them His Holy Spirit, cannot you be *quite sure* that He will give the same Spirit to you ? It is just as hard to live a Christian life to-day as it was all those hundreds of years ago. God knows that ; and He is ready to help you with His grace just as much as He was in the Church of the first days. Have that firmly in your mind, and now look at the service. It is very short ; but, short as it is, it can be divided into three parts.

The Service.—*First* comes the promise which the candidates make. (Remember the word " candidate " means " white-robed," and suggests the pure and clean armour of Christ's soldiers. In the Te Deum the expression " the noble army of martyrs " should be " the white-robed army of martyrs " ; for that is the meaning of the Latin, in which the Te Deum was written.)

We said before that the making of the promise is not the principal part, or the great object, of the service. In the first Prayer Book of King Edward VI. there is no promise ; the service begins with the words, " Our help is in the Name of the Lord."

But when this is clearly understood, it is all to the good that on a great occasion like Confirmation boys and girls should publicly and solemnly acknowledge that they are bound by the Christian vows of renunciation, faith, and obedience. For the Holy Spirit cannot find place in a heart which has not renounced sin, or in a heart where true faith has no place, or in a heart where there is no real resolve to live the life of Christian conduct. All this prevents Him from giving Himself.

So we may be glad that the renewal of the promise has a

part—even though not the chief part—in the rite of Confirmation.

Secondly comes the core and centre of the service, the actual adminstration of the rite by the Bishop, " following the example of the holy apostles." There are the versicles and responses, which emphasise the fact that it is only in God's strength that we can hope to live as true Christians. There is the noble prayer, in which the Bishop asks God to " strengthen "—i.e. confirm—His children with the Holy Ghost and to bestow on them the sevenfold gifts of the Spirit. And then follows the actual Confirmation ; when, as the candidates kneel before him at the chancel step, the Bishop lays his hands upon their heads, and " seals " to them the assurance of God's help, while he prays for the defence of the heavenly grace, and the daily increase in their hearts and lives of the Holy Spirit's power. Thus the young soldiers of Christ are sent out on active service, and are made certain of God's all-powerful grace and blessing.

The third part of the short service consists of the Lord's Prayer, which is followed by two collects and the blessing. At some time during the service, either before the promise, or after the laying on of hands, or after the blessing, it is the custom for the Bishop to speak to the candidates ; and obviously this is a good thing, for at such a time they are naturally ready to listen, and quick to be impressed. But the rite would be complete without any such address, and, indeed, the service in the Prayer Book does not mention it at all. What is necessary is the presence of the Bishop and the laying on of his hands with prayer ; just as St. Peter and St. John went to those baptised Samaritans, and prayed for them, and laid their hands upon them. And those who come to Confirmation, if they are to gain the fullness of God's gift, must come with " honest and good hearts " ; with high resolves to receive and use the great Gift which a loving Father delights to bestow on His sons and daughters ; hating all sin and meanness ; and ambitious, as the service of Holy Baptism says, " to follow the example of our Saviour Christ, and to be made like unto Him."

J. C. H.

[*Expression work* will take the form of reference during the lesson to the Confirmation Service in the Prayer Book. If the Confirmation Prayer, " Defend, O Lord . . . " is not known, the children should be encouraged to learn it, either in school, or at home, or when waiting for the commencement of a service in church.]

LESSON 17

Third Sunday in Lent

1. How St. Paul was Prepared for His Work

[*For the teacher's reading and study :* Acts 9 1–21 ; 6 34 ; 16 37, 25 11, 7 58, 22 1–21.

Confirmation Service : Prayer for the sevenfold gifts.

Pictures : R.T.S. 57, 58.

A map should be used.]

This and five lessons which follow it are intended to form a short course on the way in which St. Paul was instrumental in extending the Kingdom of Christ, showing that the essentials of Christian faith and practice in our own life within the Church to-day may be found in the Church of St. Paul's day.

The Fashioning of a " Chosen Vessel."

I. The Clay.—Many of the influences which make us what we are are hardly noticed till long afterwards. About a hundred and thirty years ago a young man passed his examinations, and became an advocate at the Scottish bar. He was of a lively and convivial disposition, and soon became famous among the lawyers for his powers of story-telling ; in fact, he took an interest in many things quite outside his profession. He loved to escape from the town when he had the chance and to wander into the more unfrequented parts of the border country, staying the night at inns or farmhouses or at shepherds' huts, and taking a great delight in picking up the legends and ballads of the country-side. Anyone might have thought that he had no serious purpose in life and that he was wasting his time ; but it was not so. All these anecdotes, all these impressions of places and people, were stored up in one of the most retentive minds that the world has ever known, and afterwards formed the material of the famous Waverley novels. A friend wisely said of those early days of Sir Walter Scott's life, " He was makin' himsel' a' the time, but he didna ken, maybe, what he was about till years had passed. At first he thought o' little, I daresay, but the queerness and the fun." (Lockhart's *Life of Sir Walter Scott*, Chapter 7).

Many, many years before that, perhaps about 1 A.D., a little boy was born into the world in the city of Tarsus—a city that lies between the mountains and the sea in that eastern corner

of the Mediterranean where Asia Minor ends and Syria begins. To-day, if you landed on the sea coast, you would see on your right the end of the great range of mountains which stretches southward towards Palestine, while in front of you there would tower great masses of hills, over which the road and the railway pass towards Greece and Europe. On the station you would still read the name "Tarsus" in two languages, and, if you walked into the city, you might possibly see a "weaver weaving a coarse material on a wretchedly primitive loom, the melancholy beat of which may soon be put to silence by the new cotton mill which is humming not far away!" (Deissmann, *St. Paul*, p. 52).

This little boy was St. Paul. His father and mother were Jews, and they brought him up very strictly in the Jewish faith, making him learn large portions of the Old Testament by heart, and encouraging him to fast on the Day of Atonement, and to observe the Feast of Tabernacles, much as the Jews do to-day. Nevertheless, living as he did in a heathen city, *he would come into contact with Greek life at every turn.* When he stopped to gaze at the shop windows on his way to *school*, or to read the election posters on the wall, or to watch the festival processions, or when, later on, he was apprenticed to the trade of *tent-making*, he little realised that all these things were *shaping his life* and making him into the man God meant him to be. He was probably about fifteen years old when he was *sent to Jerusalem* to study under Gamaliel, the famous Rabbi, whose wisdom and moderation are well illustrated in Acts 5 34. We suppose that, when he had completed his education, he returned to Tarsus, but we know almost nothing about this period of his life. A similar obscurity veils our Lord's youth and early manhood at Nazareth. St. Paul at this period was an earnest and devout Jew, thoroughly familiar with Greek life, and therefore eminently fitted for missionary work in the Greek-speaking world. He had the further advantage of being a Roman citizen, a privilege which was of very great use to him in later years (Acts 22 28), for it carried with it exemption from degrading punishments such as scourging (Acts 16 37), the right of appeal to the Emperor (Acts 25 11), and the right to be sent to Rome for trial.

II. The Touch of God.—There were probably many others at that time who, like St. Paul, were both Jews, Greeks, and Romans, and, in addition, were endowed with great natural gifts, but St. Paul was in a special sense a *chosen* vessel because he was set apart by God and inspired in an extraordinary measure with

the Holy Spirit. There were three stages in his spiritual life. (1) The first was *a period of disappointment.* He tells us that, as he grew up, he found less and less satisfaction in the Jewish religion. " When the law came, sin revived and I died " (Rom. 7 9) ; i.e. the Old Testament helped him to realise the sinfulness of his life, but did not help him to escape from it. He had a great desire to lead a good life, but couldn't. (2) The second began *when he came into contact with Christianity*, perhaps when he was present at a controversy which was carried on in one of the synagogues at Jerusalem, and in which the case for Christianity was stated in a very convincing way (Acts 6 9 and 10). The martyrdom of St. Stephen, which took place soon afterwards, made a profound impression upon him (see Acts 7 58 and 22 20), and we can hardly go wrong in supposing that the courage and faith of the rank and file of the Church, when subjected to persecution, did not leave him unaffected. The immediate result of it all, however, was to make him very angry (Acts 9 1). (3) The third stage was *his conversion and his Baptism.* Suddenly, in a flash of direct revelation, he saw the Lord, as Moses had seen Him long ago in the desert of Midian, or as Isaiah had seen Him in the Temple. The vision was no passing phase of religious emotion, but was so real that the memory of it was vividly in his mind to the very end of his life (see I. Tim. 1 13). It even left a physical mark upon him, for it deprived him of his sight (compare the case of Zacharias in Luke 1 22), and, further than this, it seems to have had an extraordinary moral and spiritual effect, as was also the case with the apostles at Pentecost. What it meant to St. Paul is best seen by comparing his life before his conversion with his life afterwards. Henceforth *he was an apostle indeed, and made good use of all the gifts, both of Nature and of grace, which God had given him.*

III. Our Natural Gifts.—*Most of us have natural advantages in some form or other.* If we are healthy and strong, or if we are able to do anything well, if we have a good home and good friends, we have much to be thankful for. There is rarely a day in our lives when we do not meet with something that is good. Some have special advantages ; they have an easier time than others, their parents can afford to give them things which other boys and girls cannot get ; they may be good-looking, or, better still, have a good-natured disposition. We must not forget that " every good gift and every perfect gift is from above, and cometh down from the Father of light " (James 1 17). God gave us our

parents, brothers, sisters, teachers, and friends. If He has only given us little, it is all the more important that we should make a good use of that little, as the widow did with her two mites, or the widow who had only a handful of meal and a little oil (I. Kings 17 12). *If we neglect the gifts we have, God takes them away*; e.g. we lose health and strength if we misuse our body, or our natural good humour flees from us if we give way to selfishness. *If*, on the other hand, *we do our best with what we have, God can make use of every part of our life* in fitting us for the work which He has for us to do.

Our Spiritual Gifts.—The world is full of people with great advantages, but it gets very little profit from them, because they do not use their gifts for the good of the community. St. Paul's great natural powers might have been of little use to the world had not God called him. The same might be said of Moses and of the prophets and of the Christians of the New Testament and since. Everyone needs the Spirit of God; and the heavenly gift, for which we earnestly ask at Confirmation, is a very essential part of our equipment for life. "Apart from Me," the Lord said, "ye can do nothing." He also said, "Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God" (St. John 3 5–9). The gift of true faith, even if the faith be as little as a grain of mustard seed, is of more value than many natural gifts.

S. H. M.

[*Suggestions for Expression Work:*

1. St. Paul seems to have been very honest and sincere when a lad; the kind of boy who "worked hard and played hard." How did this honesty and sincerity show itself in his later life? Do you think God esteemed it highly or not?

2. What special gifts had St. Paul to offer for the service of God? What must support your gifts and mine before we can use them to God's glory? Find Rom. 8 38, 39 and see how completely St. Paul felt his life joined up to the love of God.

3. Learn Acts 9 15 by heart.]

LESSON 18

Fourth Sunday in Lent

2. St. Paul Preaching to the Jews

[*For the teacher's reading and study :* Acts 13 14–16, 42–end, 18 1–7. For a special study of St. Paul's witness to the Jews read Acts 21–26, together with Rom. 9–11.

Catechism : Duty Towards God.

Pictures : R.T.S. 65 ; 63.

A map should be used.]

In the last lesson we saw how St. Paul was prepared as a " chosen vessel " (Acts 9 15) to bear God's name before " Gentiles and kings, and the children of Israel." In this lesson we shall think of how he actually bore God's name before the Jews, and in the next lesson of how he proclaimed to the Gentiles our Lord's revelation of the Father.

I. St. Paul at Antioch in Pisidia.—Far away in the hills of Asia Minor there was a provincial town, where in the midst of a Greek and Oriental population there lived a little colony of Jews. There were no railways in those days and few newspapers, so that they were quite as much cut off from Palestine as our relations in Canada are from us. Yet they were great home-lovers ; every year they sent up their contribution for the maintenance of the Temple at Jerusalem (see St. Matthew 17 24), and every spring some pilgrims went from the town to the great festival of the Passover. Every Sabbath day, too, this little community met in the synagogue to hear the Law read, to sing the Psalms, and to offer prayer. On this particular occasion there were two strangers in the house of God, and it was rumoured that they had recently come from the Holy Land. Probably they had told the ruler of the synagogue that they were willing to read and explain the Scriptures, for when the time came he invited them to speak (Acts 13 15). So St. Paul preached to them about the Messiah Whom they had long expected, and Who had come at last. St. Paul had just made a long, hazardous journey over roads infested with robbers, and he was only just recovering from an illness (Gal. 4 14) ; yet his words made a great impression. Nevertheless the Jews decided to reject his message and finally drove him out of the town (Acts 13 42–52).

II. St. Paul at Corinth.—There was also a large Jewish community at Corinth, in Greece—in those days one of the most

important commercial centres in the world. Here, too, St. Paul preached in the synagogue, and it is easy to see, as we read Acts 18 1–11, that he raised up against himself a very violent opposition. This may have been due partly to the conversion of Crispus, the ruler of the synagogue, and partly to the fact that many Gentiles who had hitherto attended the synagogue were now attracted to the house of Titus Justus near by (see 18 7 and 8). Finally they laid hands on St. Paul and brought him up before Gallio, the proconsul; but he dismissed the case, and the Greeks, who had very little sympathy with the synagogue, gave the Jews a bad time (18 12–17).

III. Why did God Send Him to the Jews?—We are sometimes inclined to question God's dealings with us; e.g. we may wonder why He sent His only Son to the Jews who crucified Him, and not to some other nation, which might have treated Him better? Why did He send St. Paul to the Jews, when the Jews would not receive his message? The answer is to be found by considering the *numbers and importance of the Jewish race* in those days. The ordinary population of Jerusalem was less than 50,000, but it was increased to something over a million at the Feast of the Passover. We are impressed when 200,000 men come to see a football match. It must have been a wonderful sight to see five times that number at a religious festival. They came from all over the world (see Acts 2 9–11). The "Parthians, Medes, Elamites, and the dwellers in Mesopotamia," were the Jews who lived in those countries. So numerous were they that Josephus wrote his famous *History of the Jewish War* specially for them. There were over twenty-one cities in Palestine with Jewish inhabitants, and many more just outside it. "Cappadocia, Pontus, Asia, Phrygia, and Pamphylia" were in Asia Minor, and we read in the Acts that, wherever St. Paul went in this part of the world, he found Jews. *The largest Jewish community was in Egypt, at Alexandria*, where there was a synagogue which could contain "twice the number of men who came out of Egypt at the Exodus. There were seventy-one golden seats, also seats of silver. Each trade sat apart, and when a stranger came in he sat with his trade and found employment. The voice of the reader could not be heard in so vast an assembly, so when the time came to say the 'Amen' the attendants had to signal to the congregation by waving flags" (*Beginnings of Christianity*, by Jackson and Lake, vol. i., p. 153). In Cyrene the Jews formed a fourth part of the population; at Rome there were nine syna-

gogues; there was a Jewish colony in Crete; and in Damascus, which would probably in those days be said to be in Arabia, there were at least 10,000 Jews. It is not too much to say that, if even a fair proportion of these had accepted Christianity, the problem of world evangelisation would have been quickly solved; for in that case every Jewish quarter in Europe and Asia might have become an outpost of the Church. Their special knowledge of the Old Testament and their very efficient organisation would have been an invaluable asset to the missionary cause. As a matter of fact very few believed; only a "remnant" was saved (Rom. 11 5); but, even so, the wisdom of God was justified. The leaders of the New Testament Church were all Jews, and it is to their zeal and to their faith that we owe not only the extension of the Gospel, but also its interpretation. The meaning of Christianity in its earliest days could only be understood by Jewish minds.

IV. St. Paul's Likeness to Christ.—Preaching to the Jews was the hardest part of St. Paul's work; yet it is here that his life most closely resembles that of his Master. (i.) *Jesus also stood up to read in a synagogue and was badly received* (St. Luke 4 14); (ii.) *He also was hated and persecuted by the Jews*; (iii.) *There is also an extraordinary parallel between the story of the Lord's Passion and that of St. Paul's sufferings at Jerusalem.* Both went up foreseeing what would happen (St. Luke 18 31 and Acts 21 13), both were seized by their enemies (St. Luke 22 54 and Acts 21 27), both were tried in turn before the Sanhedrin (St. Luke 22 66 and Acts 22 30), before the Roman Governor (St. Luke 23 1 and Acts 24 2), and before Herod (St. Luke 23 7 and Acts 26 1), and the governor was quite ready to give them up to the people (St. Luke 23 24 and Acts 25 9), who in both cases clamoured for their death (Luke 23 21 and Acts 21 36). We may also compare the patience and tenderness which St. Paul showed under great provocation with those of his Master (see Rom. 9 1–3; St. Luke 19 41). Indeed, *the more difficult our task is, the more closely will it resemble the work of Christ.*

V. Our Duty.—If God had only sent to England what England wants, we would have had plenty of sportsmen, footballers, cricketers, and tennis-players; but we would have had neither poets nor artists nor saints. Many of our greatest men were little thought of during their life. *Sir Walter Raleigh*, the brave sea captain who fought against the Spanish Armada, discovered Virginia, and brought to England two articles that we highly

value—potatoes and tobacco—one of the most distinguished men of his age, was imprisoned in the Tower of London for twelve years and died on the scaffold. *John Bunyan*, who wrote *The Pilgrim's Progress*, also spent twelve years in Bedford gaol; and *Thomas Cranmer*, the compiler of the Prayer Book, was burnt at the stake at Oxford. The words, "He came to His own and His own received Him not" (St. John 1 11) are not only true of the Lord, but apply to most of the prophets, as well as to the apostles and to all those who get no earthly reward for the good work which they do.

S. H. M.

[*Suggestions for Expression Work:*

1. Copy out Acts 2 9–11 saying in which continent these people lived and who they were. Why did our Lord come to the Jews and why was St. Paul sent to them?

2. In what ways was St. Paul in his relations with the Jews like our Lord?]

LESSON 19

Fifth Sunday in Lent

The Temple of Herod

[*For the teacher's reading and study:* St. Mark 13 1–2; St. Matthew 23 37–39.

A plan and a model of Herod's Temple are necessary for this lesson. Excellent ones are shown in the National Society's Pictures, xiv., 2 and 3 (to be obtained from 19 Great Peter Street, S.W. 1., price 1½d. post free).

Our Lord was "daily in the Temple" worshipping and teaching (St. Matthew 26 55) when in Jerusalem. He appears to have spent some time each day of Holy Week, till His arrest, in this Temple of Herod. It is fitting that we should know something about this wonderful building.]

I. Herod.—Herod was not a Jew. He was an Edomite by race. In the year 109 B.C. John Hyrcanus, one of the Maccabean princes, conquered Idumea (= Edom) and offered the inhabitants the option of either going to exile or embracing Judaism. They chose Judaism. Herod was a descendant of one of those forced

converts. He does not seem to have had any religious conviction. He was cruel by nature, and ordered the Massacre of the Innocents (St. Matthew 2 16). He put to death thousands of his subjects, and all the surviving members of the Maccabean house, including his own wife and two sons. It was through intrigue and bribery that he got himself proclaimed by the Romans "the King of the Jews." There was, however, one redeeming feature in his character; he was a great builder.

II. The Temple of Herod (sometimes called the "Third Temple") was really Zerubbabel's Temple greatly enlarged and rendered more magnificent. He had erected pagan temples and theatres for the Greeks who were living in his kingdom. Even in Jerusalem he had built a theatre and an amphitheatre. The Jews heartily detested him, both for his cruelties and for his heathenish proclivities. In order to conciliate them Herod proposed to enlarge and beautify the Jerusalem Temple. The Jews were afraid that if the Temple was demolished it might not be rebuilt soon. To remove the Jewish misgivings, Herod prepared 1,000 wagons to bring stones, engaged 10,000 skilful workmen, and had 1,000 priests trained as builders and carpenters, before he ventured to pull down any part of the sacred edifice. The work began in 20 B.C. The *sanctuary proper* (i.e. the Holy of Holies, the Holy Place, and the porch immediately in front of the Holy Place) was finished in a year and five months. The *porches* or *cloisters*, which enclosed the whole Temple area, took eight years to complete. The rest of the work was not entirely completed until between 62 and 64 A.D. (see St. John 2 19).

III. The Temple Mount.—The Temple was built on Mount Zion, the eastern hill in Jerusalem. The summit of this hill was a narrow, rocky ridge which sloped down rapidly into two deep valleys, so there was not sufficient space on the summit for enlarging the area of the sacred building. To overcome this difficulty, massive walls were built on the native rock at the bottom of the valleys. These walls were raised about 450 feet high, to the level of the top of the hill. The space between these walls and the hill was filled so as to make a large, level platform. This platform, on which the Temple was built, was nearly square, each side being about 1,000 feet long.

IV. The Porches.—On each side of this huge platform ran a covered *porch* (sometimes called *cloister* or *portico*), supported by double rows of gigantic marble pillars, each pillar being about 37 feet high. The cloister on the *east* was called "*Solomon's*

Porch." This porch is mentioned in St. John 10 24 as the place where the Jews approached our Lord with the remark: "If Thou art the Christ, tell us plainly." It was also in this porch that the people ran together when they heard that St. Peter had healed a lame man (Acts 3 11; cf. 5 12). The cloister on the *south*, which was much larger and higher, was called the "*Royal Porch*." These porches were greatly used for social and religious purposes, and were regarded as some of the finest architectural features of the Temple.

V. The Court of the Gentiles.—The cloisters on the four sides of the Temple platform opened upon a large enclosure called the "*Court of the Gentiles*,"[1] because Gentiles, i.e. non-Israelites, were allowed to enter this court, but no farther. The court was paved with the finest variegated marble. In the days of our Lord it was turned to a regular cattle-market, where oxen, sheep, and doves were sold for the Temple sacrifices at exorbitant prices. The evil was aggravated by the presence of *money-changers*, who made excessive profits in changing the foreign coins of the pilgrims for Jewish money needed for the Temple due. No wonder, then, that Christ, moved with righteous indignation, drove out such unholy traffickers from His Father's House (St. John 2 13–16).

VI. The Inner Court.—Within the Court of the Gentiles, toward the east, was a raised platform, which was reached by an ascent of fourteen or fifteen steps. On this elevated platform were built (i.) the Court of the Women, (ii.) the Court of the Men of Israel, (iii.) the Court of the Priests, and (iv.) the sanctuary proper, consisting of the Holy Place and the Holy of Holies. All these buildings formed the *Inner Court*, sometimes called the "Inner Temple" or the "Second Temple." In the New Testament it is called *naos*, or "sanctuary."

No Gentile was allowed to enter any part of this Inner Court. A beautifully ornamented marble screen (or latticed barrier), called in Hebrew *Soreg*, was erected all around this Inner Court. It was 4½ feet high, and at intervals bore inscriptions in Greek and in Latin warning Gentiles not to pass within on pain of death. St. Paul is alluding to this barrier when he says that Christ has broken down this "*middle wall of partition*" which separated the Jew from the Gentile (see Ephes. 2 14). In Acts 21 29, we read that the Jews, suspecting that St. Paul had taken

[1] Josephus calls this court the "Outer" or "Lower Sanctuary." In the Mishnah it is called "The Mount of the House."

with him Trophimus, a Greek, into this Inner Court, "dragged him *out* of the Temple" to kill him, "and straightway the doors were shut," evidently to prevent Roman soldiers going into this prohibited place to rescue him. A flight of fourteen or fifteen steps from the *Soreg* (which was the boundary of the Court of the Gentiles) led to the raised platform of the Inner Court. All around this Inner Court was a narrow *terrace* or *embankment*, called *Hel*[1] in Hebrew. This embankment (which was 15 feet wide), together with the wall that enclosed the Court of the Women, rendered the Inner Court into a strong fortress. Three gates from this terrace led into the Court of the Women.

VII. The Court of the Women.—It was so called, not because women used it exclusively, but because women were allowed to go there and no farther, except for sacrificial purposes. It was a large court, 135 cubits square, and was surrounded by cloisters, similar to those around the Court of the Gentiles but on smaller scales. Along three sides of this court, *galleries* were erected for the exclusive use of the women. In these cloisters were placed thirteen *trumpet shaped boxes*, into which the worshippers placed their contributions, either for the general maintenance of the Temple or for special sacrifices. When the Lord Jesus was presented as a Babe in the Temple, His mother would place the price of "a pair of turtle-doves" in one of these boxes labelled for such offerings. The money would be taken out, and for it the two turtle-doves would be offered. This was a thoughtful arrangement to spare the feelings of the offerers who did not wish the nature of their offerings to be publicly known. The place where these trumpets were arranged was probably the *treasury* mentioned in the New Testament. It was in one of these trumpets that "the *poor widow*" cast in "all the living that she had" (St. Luke 21 1–4). It was also in this court that the aged *Simeon* and the prophetess *Anna* recognised in the "Babe of Bethlehem" the long-expected Messiah. There was a chamber in each corner of this court:

In the *N.E.* was the *Chamber of Wood*, where wood was stored. Priests who were disqualified for other priestly function were busy here in examining every piece of wood which was to be

[1] This word is sometimes written *Chel*, in which case the *ch* must be pronounced in the same way that a Scotsman pronounces the *ch* in *loch*.

burnt on the altar. The Jews were taught to give of their very best for the service of God.

In the *S.E.* was the *Chamber of Nazirites.*

In the *S.W.* was the *Chamber of Oil and Wine* for the drink-offering.

In the *N.W.* was the *Chamber of Lepers*, where lepers who were healed would wash before presenting themselves to the priest.

A flight of fifteen semi-circular steps from the *west* side of the Court of the Women led up, through a magnificent *gate of Corinthian brass*, to the Court of the Israelites. Some authorities identify the " Beautiful Gate " of Acts 3 2 with this Corinthian gate, while others identify it with the gate on the *eastern* side of the Court of the Women.

VIII. The Court of Israel was only a strip of land 11 cubits broad, railed off from the Court of the Priests. It evidently ran on the three sides of the sanctuary proper. It was accessible to the *men* of Israel who were ceremonially clean.

IX. The Court of the Priests surrounded the " sanctuary " or " house " *par excellence.* Here priests and Levites officiated. Laymen were admitted only when their presence was required at the offering of their sacrifices. The huge altar of burnt offering and the laver for the ablution of the priests and Levites were in this court. There were a number of side-chambers for dressing the sacrifices, storing the Temple utensils, etc.

X. The Sanctuary Proper, sometimes called " the house," consisted of the Holy Place, the Holy of Holies, and a porch immediately at the entrance to the Holy Place.

XI. The Porch.—Twelve broad steps from the Court of the Priests led to the porch. This porch was 100 cubits high, 100 cubits long, and 11 cubits deep. In it, upon a trellis, trailed a *golden vine*, as a symbol of the Jewish nation. Generous Jews added to it from time to time golden leaves or clusters. The vast entrance to this porch lay open, manifesting, as Josephus says, " the unobstructed openness of heaven." A double-leaved door from this porch opened into the *Holy Place.* A magnificent Babylonian curtain hung on the outside. The Holy Place (in Hebrew *Hekhal* [1]) measured 20 by 40 cubits, its height being 40 cubits. It contained : (*a*) The seven-branched *candlestick* or Lamp ; (*b*) The *Altar of Incense*, and (*c*) The *Table of Shewbread.* Everything here was either gold or gilded. It was

[1] In the Epistle to the Hebrews (9 6) the Holy Place is called " the first tabernacle " and the Holy of Holies " the second," i.e. tabernacle.

separated from the *Holy of Holies*, not by a wall, but by a *veil*. This was "the *veil of the Temple*" that "was rent in twain from the top to the bottom" (St. Mark 15 38). In the Epistle to the Hebrews it is referred to as "the second veil" (9 3). Only certain privileged priests could enter the Holy Place. When *Zacharias*, father of St. John the Baptist, went into the Temple to "burn incense," he would go into the Holy Place.

K. E. K.

[*Expression Work :*
This lesson is so full that there will be little time for expression work. Some of the children might like to draw a plan of Herod's Temple and some might care to find from the Gospels how many times we are told our Lord went into the Temple ; one portion of the class taking one Gospel and another another.]

LESSON 20
Palm Sunday

The Passover in the Time of our Lord

[*For the teacher's reading and study :* St. Luke 22 7–23.

Text : "Purge out the old leaven . . . for our Passover also hath been sacrificed, even Christ" (I. Cor. 5 7).

The following notes have been written by a recognised authority on this subject, which is particularly appropriate for study on the Sunday before Easter.]

I. The Passover or the Feast of Unleavened Bread.—Passover was one of the three great festivals which were to be observed "before the Lord" at the central sanctuary. It had a threefold significance :

(*a*) *Historically* it commemorated the redemption of the Hebrews from the bondage of Egypt.

(*b*) Regarded from an *agricultural* point of view, it was the *beginning of grain harvest*. In Palestine, barley is the first grain to mature. So some sheaves of the first ripened barley would be waved before the Lord in gratitude for the blessing of the harvest.

(*c*) *Symbolically* the paschal lamb was a type of the "Lamb of God," and the redemption from Egypt an earnest of the redemption from sin through the atoning death of our Lord.

About a week before the Passover many thousands of Jews from almost every country in the world would arrive at Jerusalem. Each household would choose a *lamb* and take it to the Temple to be examined. If the lamb was declared to be "without blemish" it would be sacrificed in the Temple in the afternoon of the day in the evening of which the Passover began. In this we cannot but see a type of the Lamb of God. In that first Holy Week, Christ entered Jerusalem on the very day that the Jews were choosing their paschal lamb, namely, on Palm Sunday. He was brought before Pontius Pilate and before Herod, and He was examined by them and was declared to be without any blemish (see St. Luke 23 14 and 15). Then on the very day, probably the very hour, that some of the Jews were offering their paschal lamb, Christ was crucified. So we can understand St. Paul when he says: "Christ, our Passover, was sacrificed for us."

II. The Purging of Leaven.—The Passover, although originally distinct from the Feast of Unleavened Bread, was from the very early times identified with it (Deut. 16 1, 3). For seven days the Jews had to eat unleavened bread. No leavened bread was to be found in their houses. So one night before the Passover night the head of the family would search every corner of the house, and if he found any pieces of leavened bread he would put them aside, and on the following day, before midday, would *remove* every particle of leaven from his house, so that in the afternoon, when the Passover lamb was killed, no leaven would be found in his house. This ceremony is called "the purging of leaven." St. Paul has this ceremony in view when he says: "Purge out the old leaven . . . for our Passover also hath been sacrificed, even Christ" (I. Cor. 5 7–8). He reminds the Christians in Corinth that when the paschal lamb has been killed no leaven would be found in a Jewish house. Christ is the Christian's Paschal Lamb, who has been sacrificed on that first Good Friday; therefore no leaven should be found in the Christian Church. By "leaven" he means "the leaven of malice and wickedness" (5 8).

III. The Passover Night.—The paschal lamb, as we have already noticed, would be sacrificed in the afternoon (about 3 p.m.) in the Temple; but the feast itself would be kept *at home*. So our Lord sent Peter and John to prepare the Passover in a private house in Jerusalem, and told them: "When ye are entered into

the city, there shall meet you *a man bearing a pitcher of water*; follow him into the house whereinto he goeth. And ye shall say unto the goodman of the house, The Master saith unto thee, Where is the guest-chamber, where I shall eat the Passover with My disciples? And he will show you a large upper room furnished: there make ready" (St. Luke 22 10–12). Please mark the phrase, "a *man* bearing a pitcher of water." Had our Lord said, "You will meet a *woman* bearing a pitcher of water," probably they would have met dozens of women doing that; for in the East the hard work is always done by women. A *man* bearing a pitcher of water would be unusual, so the disciples would have no difficulty in identifying him. It is quite possible that our Lord had especially chosen that man because He disapproved of the way women were treated in those days.

"*The large upper room furnished.*" An Eastern room is not furnished like our rooms, with chairs and tables, etc. An Eastern room has only a carpet or matting, with a few soft cushions placed on the three sides near the wall. A very low table is only brought in when necessary. Before entering the room, people remove their shoes but keep on their hats. They squat on the soft cushions. On the night of Passover, they *lean* or *recline* at table; so, in the account of the Last Supper we read, "One of the disciples, whom Jesus loved" (i.e. St. John) "was reclining on Jesus' bosom" or lap (St. John 13 23). It was the Paschal Supper, and St. John had adopted the reclining attitude.

IV. At the Passover Table.—The guests would sit at the Passover table at sunset and remain there for two or three hours, during which they would eat, drink, read the Hallel Psalms (113–118), and instruct their children in the meaning of the Passover. The youngest at table would ask, "What is the difference between this night and other nights?" In answer to this, the head of the family would relate the whole history of God's dealing with Israel—how the Hebrews went into Egypt, how they were oppressed there, how they cried unto God, how He sent Moses and Aaron and brought them out of bondage, and what great miracles He wrought in the land of Egypt. In this way the head of the family would impress upon the mind of everyone at table to be always trusting in God and never to lose hope.

Now let us consider a few things at the table:

(*a*) *The Bitter Herbs.* Everyone at table would take a small piece of endive or horseradish and dip it into salt water and eat it. This would remind him of the bitterness and persecution that his ancestors had to endure in Egypt.

(*b*) *The Cup of Blessing.* When God told Moses that He would bring the Hebrews out of bondage, He made use of four gracious promises. These are found in Exod. 6 6–7. They are as follows: "I will bring you out," "I will rid you"; "I will redeem you"; "I will take you to Me." To commemorate these four promises they drink four tiny cups of wine during the two or three hours that they are at table—one as they sit at table, one before supper, one after supper, and one before they rise from the table. It was the *third* of these cups with which our Lord instituted the Lord's Supper. The third cup is drunk after their evening meal, and is called "the cup of blessing"; i.e. the cup over which "blessing" or grace after meal is said. This would take place between eight and nine o'clock in the evening, and cannot take place *after* midnight. St. Paul, speaking of the "cup" in the Lord's Supper, gives it the exact technical term that the Jews give to the third cup of the Passover night, for he calls it "the cup of blessing" (I. Cor. 10 16). St. Luke confirms this when he says that our Lord took also "the cup after supper" (St. Luke 22 20).

(*c*) *The Sop.* They have on the Passover table a sauce of clayish appearance, composed of figs, nuts, dates, other fruits, and spices. It is called "*Haroseth,*" and is intended to remind them of the clay with which their fathers made the bricks in Egypt. The sauce is passed round, and each guest will dip a small piece of unleavened bread into it and eat it. The "sop" that our Lord gave to Judas would be this *Haroseth.* The significance of the "sop" lay in this, that *our Lord* dipped the piece of bread and handed the morsel to Judas. In the East to eat bread with a man means entering into the covenant of bread with him. The parties who have thus entered into the covenant with each other would never hurt each other. When our Lord gave the "sop" to Judas he would express by it: "Judas, I know that you are going to betray me, so I give you the opportunity to repent; I enter into the covenant of bread with you, and here you have the token of My good-will to you." Our Lord's heart was yearning to save Judas even at that late hour. But, alas! Judas, after taking the sop from the hand of our Lord and consenting thereby to enter into the

covenant of bread with Him, went and betrayed Him, thus showing that he must have been under the influence of Satan.

(*d*) *The Breaking of Bread.* There would be three thin, unleavened cakes on the table. The head of the family would take one of these and *break* it. This act of breaking was to remind the guests of the broken bread of affliction that their fathers had to eat in Egypt. He would take the bread in his hand and would say: "This is the bread of affliction that our fathers ate in the land of Egypt." By these words he would not mean that the bread in his hand was changed into the bread once consumed in Egypt, but only that it reminded them of the broken bread of affliction which their fathers had eaten in Egypt. When Christ took the Passover bread and broke it, He gave a new significance to the breaking of bread. He meant: Up to this night, whenever you broke this bread you did so in remembrance of the broken bread of affliction and you thanked God for your redemption from the Egyptian bondage. Henceforth, whenever you break this bread let it bring to your mind My body broken for you on the Cross, and give thanks to God for your redemption, not from the Egyptian bondage, but from the bondage of sin. "Do this (i.e. this act of breaking) in remembrance of Me," no more in rememberance of Egypt. Thus our Lord changed "the Lord's Passover" into the "Lord's Supper."

There are other aspects of the Holy Communion which are not touched upon here. They will be dealt with in other lessons.

K. E. K.

[*The Passover in the Time of Christ*, by the Rev. K. E. Keith (London Jews' Society, 8d.), gives further interesting information on this important subject.]

LESSON 21

Easter Day

Family Service in Church

[*Note on the Service.*—This, as the services for Christmas Day and Whit-Sunday, is intended to be one wherein the whole Sunday school, from the very youngest to the oldest, meets as one united family in the Father's House. The service, therefore, will have for its main object, worship. The spirit of worship is easily possible of being caught by the tiny children; their eyes and ears drink in the wonder of their surroundings, and they experience a sense of comradeship and strength from the presence of their elders. The joy of victory and thanksgiving should be the chief feature of the service, and hymns and prayers should be carefully selected accordingly.]

Suggested Service.—(1) Hymn; (2) Short explanation of the purpose of the service as a thanksgiving for our Lord's Resurrection, in which He has promised that all shall share who believe in Him; (3) Four prayers, each preceded by a short and simple bidding: Collect for Easter Day; prayer for the parish and schools; for the sick and suffering and those in need; for the extension of Christ's Kingdom; the Lord's Prayer; (4) Versicles, "O Lord, open Thou our lips . . ."; (5) Psalm 23; (6) Lesson (St. John 20 11–18); (7) The Creed; (8) Hymn; (9) Address; (10) Easter Anthem; (11) Hymn and Blessing. (Appropriate prayers may be found in *Prayers for Day and Sunday School.*)

Address: Subject: "God raised Him from the dead" (I. St. Peter 1 21).

The Greatest Festival of the Christian Year.—To-day is the greatest festival of the Christian year. Advent, Christmas, Epiphany Lent, Good Friday, have all led up to this great day; and from this day follow the feasts of the Ascension, Whit-Sunday, and Trinity Sunday. We hardly dare to think of what would have happened if there had been no first Easter Day; but such thoughts are only necessary to stimulate our gratitude, for there *was* a first Easter Day. On the day of His Resurrection our Blessed Lord appeared: first, to Mary Magdalene; secondly, to the holy women who had gone to the sepulchre to anoint the Lord's body; thirdly, to St. Peter alone, to show him, among other things, that he was forgiven his denial of his Master; fourthly, to the two disciples as they walked to Emmaus; and fifthly, to the ten disciples and others in the Upper Room at Jerusalem. We are told that when they saw Him in the Upper

Room " they believed not for joy " ; they were so glad that they could not believe their eyes. To-day we all share in their gladness. What would *you* have done, I wonder, if you had met the Lord Jesus as you walked along on the first Easter morning ? A boy aged ten who was asked to write down what he would have done, at once wrote : " I should have run to Him and kneeled down and worshipped Him." I am sure we should have been very happy to have seen Him ; and to-day we can share the happiness of the disciples who did see Him.

Did you wish one another at home and elsewhere this morning " A happy Easter " ? It is good to do so, for it reminds us of two things : (1) The happiness of the day, and (2) That all who believe in Christ share in that happiness. If we lived in Greece or in Russia, or any other country where the people are members of what is called the " Eastern " part of the Holy Catholic Church, we should have said to our friends when we greeted them this morning, " Jesus Christ is risen from the dead " ; and they would have answered, " He is risen indeed." Thus they use the words of the Bible for their greeting.

Easter Eggs.—Not only our services in church and our greetings to one another remind us of Easter, but even the shop-windows have been speaking of Easter. Most of you will have had an Easter egg this morning. Why an egg ? Why not an Easter apple or an Easter orange ? (Produce a hen's egg from the pocket and rest it on a ledge where all can see it.) If left alone it will not move, for it cannot. It will not get up and run about or sing a song. It is like a dead thing, with no life or power to move. But place it under the cosy, warm feathers of a hen for three weeks and what will come out of it ? Who has given life to that pretty, chirpy little chicken ? So the thought of that still, dead-looking egg, and of God bringing the live chicken out of it, reminds us that God raised our Lord Jesus from the dead on the first Easter Day. And that is why we have Easter eggs.

There is a pretty custom which is very, very old and still survives in the North of England, whereby the children on Easter Day take hard-boiled eggs, and colour the shells as they please. No one seems to know why they should be coloured, but perhaps it is to make them different from those we have at other times. Then on Easter Monday, forth all the children go to a sloping bank, and there on the grass they roll and roll and roll their eggs until the shells crack. Then they eat them !

Why do you think they *roll* their eggs? (To symbolise the rolling away of the stone.)

If we had lived in England four or five hundred years ago we should very likely have seen a large basketful of eggs in church on Easter Day, and we should have heard the priest say a prayer asking God's blessing on them, something like this: "Bless, O Lord, we beseech Thee, these Thy gifts of eggs, that they may sustain the bodies of us Thy servants, eating them in thankfulness to Thee, in remembrance of the glorious Resurrection of our Lord and Saviour, Jesus Christ. Amen."

Easter Joy.—Everything around us to-day speaks of new life, joy, and resurrection. The flowers are springing from the ground after their long winter sleep; the bulbs have sent forth their lovely blooms; the sticky horse-chestnut and other buds are bursting into leaf; the birds are in full song, and have begun to build their nests, where soon the young fledglings will require feeding; the lambs are frisking in the meadows; and young foals may be seen in the fields by the side of their mothers. The bells with their joyful peal, our hymns, lessons, psalms, the Collect, Epistle, and Gospel, and our prayers, one and all help us to rejoice in our Lord's Resurrection. (Special attention should be called to any floral or other Easter decorations of the Church.) There is in our Prayer Books one offering of praise which we use only on Easter Day. (Those who have Prayer Books might follow the words of the Easter anthem, while a few brief explanations of the three passages are given, on the following lines):

1. The old Passover of the Jews was to commemorate and rejoice over the deliverance from the slavery of Egypt; our new Passover commemorates our deliverance from the power of death.

2. As our Blessed Lord died through the sin of wicked men but now lives for ever, so we are called to die to sin and to rise to God through the power of our Risen Lord.

3. If left to ourselves and separated from God we must perish eternally, but if we believe *in Christ* we shall live for ever.

Let us all now stand and join in (singing or) saying this Easter anthem, for it sums up the reasons for our Easter joy.

T. G-S.

LESSON 22

3. St. Paul Preaching to Gentiles

[*For the teacher's reading and study :* Acts 14 1–20.
Catechism : Duty Towards Neighbour.
Pictures : R.T.S. 60, 84.
A map should be used.]

I. Timothy's Home at Lystra.—Far away in the hills of Asia Minor there can be found the trace of an ancient Roman road. It was built long before the New Testament was written, and yet the ruins of its culverts and bridges may still be seen. If we follow its straight course over the level plain from Iconium it takes us nearer and nearer to a lofty mountain standing by itself, at the base of which, at an altitude of 3,780 feet above sea level, lies the ruined city of Lystra, once the home of Timothy. Here he lived with his mother and grandmother ; here he went to school ; and here, in holiday-times he would scramble up the " Black Mountain " or wander over the plain. It was a remote, sleepy little town ; the square was generally empty except on market-days, when the Lycaonian peasants came in to sell vegetables, eggs, chickens, and sheep, and to buy what things they needed. Timothy could not always understand what they said, for though they spoke the Greek language, as everyone else did in those days, they talked among themselves in the Lycaonian dialect, just as Welsh people to-day know English but prefer their own language. There was no church in the town, and probably no synagogue, but outside the gates stood a Greek temple, with lofty pillars and beautiful statues, dedicated to the heathen God Jupiter.

II. Visit of St. Paul and St. Barnabas.—We will suppose that one day—perhaps one of the cold, windy days common enough in those mountainous districts—two strangers knocked at the door of Timothy's house. They were fellow-countrymen, and they wanted to find, if possible, lodgings with a Jewish family. " Someone has told us," they said, " to enquire at this house." Let us imagine that they were taken in, though Timothy told them that his was not exactly a Jewish family, for his father was a Greek. All the same, they were welcome, and they could be sure that their food would be prepared according to the Jewish regulations. At any rate, Timothy and his family soon made friends with St. Barnabas and St. Paul, and found time to help

them in their work as they preached in the market-place at Lystra and elsewhere in the neighbourhood.

III. The Miracle and its Consequences (Acts 14 1–20 to be read).—St. Paul's visit would not have attracted much attention had it not been for the miracle that happened. Probably the cripple was carried out into the square every day, and from the place where he lay heard St. Paul preaching more than once ("heard" in v. 9 means "was hearing"). The miracle was a double one, for it is just as wonderful that St. Paul's words came right into his heart as a message from God as that he actually recovered his power to walk. The word meaning "steadfastly beholding him" occurs in other passages (Acts 3 4, 13 9; Luke 22 56), and implies that St. Paul had the power of understanding what was in the man's heart, as well as the power of attracting his attention. The news of the cure soon got about and brought "the people" (v. 11, literally "the multitudes") together. Imagine such a scene in a little Welsh market-town—the quick, excited talk of the scattered knots of people, partly in English, partly in Welsh. The rumour spreads that these two men are not what they seem. They are really gods; St. Barnabas is Jupiter, the father of gods and men, because he looks dignified and kind, while St. Paul, who does the preaching, is Mercury, the messenger of Heaven. "Once before," they say, "Jupiter and Mercury visited a village near here disguised as travellers. When they asked for shelter at the houses of the rich they were turned away, and the dogs barked at their heels as they walked down the street; but they were received at last at a little cottage at the end of the village, where there lived an old couple named Baucis and Philemon. These humble folk welcomed the strangers, and as a reward their miserable cottage was transformed into a magnificent temple." So the Lycaonians determined not to fail this time in their reverence to Heaven, and almost before the apostles knew of it the priests of Jupiter were outside the temple gates with oxen decorated with garlands, ready to offer sacrifice (v. 13). St. Paul and St. Barnabas had all they could do to persuade the crowd that they were not gods, but only weak men, of the same nature as anybody else. So these ignorant and superstitious people went home, there to listen to the fresh rumours that were now circulated by St. Paul's enemies, the Jews of Iconium and Antioch. The result was that St. Paul was dragged outside the town and was stoned, narrowly escaping with his life.

IV. Modern Parallels.—Similar stories are told by modern missionaries ; e.g. the works of healing done at mission hospitals are often regarded as the result of magic, and the doctor is thought to possess supernatural powers. A story is still told in China that one of the gods, wishing to test the character of the people who made offerings to him, came to a certain district and lived there in the form of an itinerant oil-seller. As he went from house to house selling his oil he only found one person who did not ask for more than his money's worth ; all the rest demanded an extra quantity.

V. Christianity still Misunderstood.—Even in our own country the teaching of Christ is greatly misunderstood. When we pass a church or a mission room with a very unattractive exterior it is hard to realise that probably some people have met with God there and in consequence have lived a better life. Also, when we go inside the church and see the people who sit in the pews, it is hard to understand how much real influence God has had over their lives. The church bears witness to a great mystery ; by every possible means we try to bring it home to men how they can have faith (v. 9) and how faith can make them better and happier (v. 10). Nevertheless few realise that when we pray in church we pray to a living God whose touch has not lost " its ancient power," and who can still " heal us all."

[*Note.*—In Acts 14 13 the word "gates," etc., may mean either the doors of the temple, the gates of the town, or the door of the house where St. Paul was staying. Of course we don't *know* that he lodged with Timothy.]

S. H. M.

[*Suggestions for Expression Work :*

1. Which part of St. Paul's conduct at Lystra do you admire the most, and why ?

2. Write an account of any happening in the mission field in recent times similar to St. Paul's healing of the lame man and having similar effects upon the people.]

LESSON 23

4. St. Paul Baptising and Confirming

[*For the teacher's reading and study :* Acts 19 1–20. Ephesus should be found on the map.

Prayer Book : The words of administration and of reception into the Church from the Baptismal Service, and the Prayer for the Sevenfold Gifts of the Holy Spirit from the Confirmation Service.

Pictures : N.P. 205, 206.]

I. The Men whom St. Paul found at Ephesus.—In the days of the New Testament, Ephesus was by far the most important city in Asia Minor. Everything and everyone who had to go to the East passed through Ephesus, just as to-day people who go to India usually land at Bombay. The city was famous for its temple to Diana, some remains of which are now in the British Museum, for its theatre, its courts of law, and especially for its magicians—for " an Ephesian charm " was said to work wonders. We don't read, however, that, when St. Paul came to Ephesus, he visited the temple or the theatre or the shops. One thing only was he anxious to know—whether there were any Christians in the place. After much enquiry he found twelve men who called themselves by that name, but who knew little or nothing about the Holy Spirit. In reply to his questions they told him that they were disciples of St. John the Baptist. If we suppose that St. John the Baptist died in 28 A.D., two years before the Crucifixion, and that St. Paul came to Ephesus in 54 A.D., we shall see that there is an interval of twenty-six years, and we must infer that some of St. John's disciples left Palestine before the great Day of Pentecost and that since that time they had not come into contact with Christianity.

II. How he Brought them into the Church.—Have you ever watched a piece of wood floating down a stream ? If so, you will have noticed that it only makes progress so long as it keeps in the current. Sometimes it is driven under the bank, or diverted to the shallow water, and then it either floats to the shore or is caught in a backwater. In the centre of a whirlpool you can sometimes see a heap of water-logged sticks, which once floated gaily down the stream, but which now have sunk to rise no more. So these twelve men, perhaps for no fault of their own, had been cut off from the main stream of Christianity, just as families nowadays move to another district and so lose all touch with the Church. There are children in out-of-the-way places in the

colonies who don't even know Who was born on Christmas Day, because they have neither church, nor school, nor clergyman. When it is *your* stick that has got into the backwater, you generally try to turn it again into the stream. So St. Paul set himself to persuade these men to accept the full Christian faith. They listened to his reasonings and submitted to his instructions, and he soon had the joy of making them full members of the Church by Baptism and Confirmation. God blessed what was done, for it is written that they not only received the promised gift of the Holy Spirit, but also felt in their own hearts that they were now different men. " They spake with tongues, and prophesied " (v. 6).

III. What the United Church Accomplished.—When the tribes of Israel were divided against one another, the glory of the kingdoms of David and Solomon passed away (I. Kings 12 16–20). The divisions among the Christians at Corinth had nearly broken St. Paul's heart and had been a source of great weakness (I. Cor. 3). Perhaps one cause of his success at Ephesus was that he managed to keep the life of the Ephesian Christians in the right channel. How quickly your stick moves when once it has got into the current! The progress of the Church at Ephesus was equally rapid. Before two years were over, the silversmiths who made souvenirs and gifts for pilgrims (they took the form of models of the shrine of Diana) were seriously afraid of losing their trade, and the power of the Church was recognised even by the magicians, for many of them publicly burnt their books of charms and spells (v. 19). Much preaching was also done in the district round Ephesus, and it was probably at this time that the seven churches of Asia mentioned in the Book of Revelation (chapters 1–3) came into existence.

IV. The Gift of the Holy Spirit.—Just as a river proceeds from its sources in the mountains till it reaches the place where we live, so the Holy Spirit " proceeds " from the Father and from our Lord Jesus Christ and carries their influence into our lives. Baptism and Confirmation are the outward and visible signs that the Holy Spirit is given. *In the Early Church the two services took place nearly at the same time, because most of those who were baptised were adults*; now they are separated from one another. Nevertheless we believe that the Holy Spirit is given both to the child at Baptism and to the adult at Confirmation according to their capacity for receiving Him. We also believe that the more we

allow ourselves to be led by the Spirit the more we shall be led, and the more shall we realise the power of our faith.

S. H. M.

[*Suggestions for Expression Work :*

1. Write in your own words, as though you had been an eye-witness, an account of what you think the scene must have been like when St. Paul baptised and confirmed the twelve disciples of St. John the Baptist at Ephesus.

2. Do you think that the blessings from God the Holy Spirit received by those whom St. Paul baptised and confirmed were greater than those given by God the Holy Spirit to us to-day ? What limits the power of God's gifts to us ?]

LESSON 24

5. St. Paul Celebrating the Holy Communion and Ordaining

[*For the teacher's reading and study :* Acts 20. For further study the teacher is advised to read chapter 20 of *The Life and Epistles of St. Paul*, by Conybeare and Howson. Troas and the other places mentioned should be found by the children on the map.

The notes should give the teacher great help in telling in the form of a story what we are told in Acts 20. For the rules governing good story-telling see chapter vii. of *How to Teach and Organise*. When the following story has been fully and vividly told, the children might read it silently as recorded in the Acts, asking any questions they like about it.

Prayer Book : The words of administration in the Holy Communion Service and the questions asked of those to be ordained (see the Ordination Services).

Pictures : R.T.S. 88, N.P. 206.]

The isles of Greece, the isles of Greece,
Where burning Sappho loved and sung,
Where grew the arts of war and peace,
Where Delos rose and Phœbus sprung !
Eternal summer gilds them yet,
But all, except their sun, is set.

(*Byron.*)

I. The Mission Ship at Troas.—The town and district of Troas, on the mainland of Asia Minor opposite to the Gallipoli Peninsula, though now desolate and bare, is more famous in legend than any other part of the world ; for here was fought the Trojan

War, the subject of Homer's great epic poem, the Iliad. In New Testament times Troas was an important city, not without beauty, for behind it rose the wooded heights of Mount Ida, famous for the legend of the judgment of Paris, while out at sea, golden in the sunshine, lay Tenedos, Imbros and other islands of the Greek archipelago. Let us imagine that St. Paul's friends are sitting on the sea-front (v. 5) waiting for his ship, which is now two or three days overdue (compare v. 6 with 16 11). At last they catch sight of it in the distance, making its way with difficulty against the wind, and watch it gradually drawing nearer to the harbour. Long before the passengers can land they recognise St. Paul standing on the deck, while St. Paul, on his part, is glad to see that his friends at Troas are expecting him.

II. The Midnight Service.—We will now let a week go by, and then we will visit Troas again. It is Sunday night, and sea and land are shrouded in darkness. The docks are silent, save where one ship is busy taking cargo on board, in readiness to sail at daybreak. The streets are empty and the shops are closed ; but we will go into yonder courtyard, where some lights are still to be seen in a top-floor window (v. 8). We climb upstairs, and, entering the room, find ourselves at a meeting of the Early Christian Church. *We* usually have a midnight service once a year only, on New Year's Eve, but *they* are obliged to hold one every week, for they have no day of rest on Sunday, as we have, and the only time which they can give for worship is at night, when the day's work is over. The room is hot and crowded ; that is why the window is open. Perhaps that is also the reason why one or two of the young men are sitting on the window-sill. The most conspicuous figure in the room is that of St. Paul, who is preaching, while near him is a table, on which bread and wine are set, for, when the sermon is over, he intends to celebrate the Holy Communion.

III. The Interruption.—Suddenly, however, the service is interrupted by a noise ; it is one of the young men on the window-sill, who, overcome by sleep, has lost his balance and has fallen backwards to the ground outside. For a moment there is dead silence. What is St. Paul to do ? Is he to go on as if nothing had happened, or is he to stop ? He stops. Downstairs he goes with the rest (the stairs were probably outside the house). They bring a light with them, and they find lying beneath the window the motionless form of Eutychus. What a shock it must have

been! "He is dead," they say. "No! No!" says St. Paul, as he kneels down and takes the lad in his arms. "His life is in him. Let him lie quietly here for a bit, while we go on with our service. God will give him back to us" (vv. 10 and 11). So they go upstairs again and kneel down, while St. Paul breaks the bread (v. 11) and pours out the wine. As they receive the Sacrament their thoughts wander away to the young man lying on the ground, and especially they think of him when they pray for the sick, as we do in our own church services—"that it may please Thee . . . to preserve all sick persons" (Litany), and "we beseech Thee . . . to comfort and succour all them who in this transitory life are in trouble, sorrow, need, sickness, or any other adversity" (Holy Communion Service). Coming downstairs after the meeting is over, they are much delighted to find that Eutychus is not only alive, but much better (v. 12). The narrative now seems to indicate that they partook of a meal together (if "broken bread" in v. 11 refers to the Holy Communion, as it probably does, the words "and eaten" may refer to a meal which they had together before the meeting broke up; while the following clause, "talked for a long while," tells us that they had much conversation before they finally said good-bye). At last the day dawns, and while the rest of the missionary party make their way to the ship, St. Paul himself sets out for a twenty-mile walk to Assos, intending to rejoin his friends there.

IV. The Clergy who Came Over from Ephesus.—An interval of four days now passes by, during which St. Paul's ship has been threading its way through more of "the isles of Greece," passing by Lesbos, the home of Sappho the poetess, Chios, still famous for its wine, and Samos, the high mountains of which are visible twenty leagues away. We now find the vessel anchored in the harbour of Miletus, where the winding river Mæander opens out into the sea. The passengers are ashore, and, if we look for St. Paul, we find him in a quiet corner of the beach, talking with some friends who have come to see him from Ephesus. We should look at them with some interest, for, though they are not dressed differently from other people, they are clergymen, clergymen of the Early Christian Church. Whenever St. Paul preaches in a district he is always careful to look out for men who will carry on the work when he has gone. After much prayer has been offered, and after many enquiries have been made, *the candidates for the ministry are solemnly dedicated to God, as they are in our own Cathedrals to-day, by the laying on of hands*

(see II. Tim. 1 6 and I. Tim. 5 22). These men have walked thirty miles from Ephesus to see St. Paul; we are reminded that sometimes African native teachers have walked as far to say good-bye to a missionary going on furlough. How glad they are to see St. Paul; how they shed tears at the prospect of never seeing him again; and with what a deep sense of brotherhood and fellowship do they kneel down and pray together (vv. 36–38)! We don't know their names, but we do know that they were faithful to the trust committed to them when the Church of Ephesus had to suffer persecution (v. 29), and in those still harder times, when false teachers rose up within the fold and led even the faithful astray (v. 30).

S. H. M.

[*Suggestions for Expression Work:*

1. Read silently Acts 20 1–16 and draw a map of the eastern Mediterranean countries, marking for yourself each town or region referred to in those verses. Mark with a special mark the towns where St. Paul stayed, and write at the side what he did there.

2. Copy out the first question to those about to be ordained to the Office of Deacon from the Ordination Service, and say which words in it are very important, and why.]

LESSON 25

6. The Teaching of St. Paul on Temperance

[*For teacher's reading and study:* I. Cor. 10 23–29, 8 4–13, 6 12; Rom. 14 13, 15, 20, 21; Gal. 5 13,14.

Catechism: Duty Towards Neighbour, with special reference to "to do to all men as I would they should do unto me"; "to keep my body in temperance."]

I. A Feast in Corinth.—Nearly 2,000 years ago St. Paul lived for some time in a great city in Greece called Corinth. It is still in existence, but is nothing like so important as it was in the Apostle's day, being then famous all the world over for its wealth and luxury. It was of course a heathen city and had a great many temples, surrounded by groves of trees. In these groves birthday and other parties were held and there was a great deal of feasting in honour of the gods. The food and drink which was used in these feasts had been first of all offered to the idols—for

they had the strange idea, which savages still have that these idols needed food and drink like human beings. This food was afterwards sold in the market, and as it was only of the very best quality there was a great demand for it.

II. A Difficult Question.—Now all this was well enough for the heathen Corinthians, but when some of them were converted to Christianity they were troubled about it. They doubted whether it was quite right for them, now that they had turned from idols to serve the true and living God, to go into these groves, where they would meet with temptations which might lead them away from Christ, and to eat this food, which some of them thought was defiled through its connection with the idol-worship. And so they asked St. Paul his opinion about it (I. Cor. 8 1).

III. St. Paul's Teaching.—(*a*) *Christian Liberty.* In reply he told them that there was nothing wrong in going to the feasts and picnics in the groves, for, after all, *idols were only dumb images*, which could do neither good nor harm to anyone. And it was quite lawful to eat the food, for it was neither better nor worse for having been presented before these foolish and helpless images. Christians who knew and felt all this would not commit any sin in eating it; they had perfect liberty to do so, if their consciences did not trouble them (I. Cor. 8 1–7).

(*b*) *Christian Charity.* But, St. Paul went on, there is something else to take into consideration; you have to think, not only of yourself and your own conscience, but of *the effect of your conduct on other people.* Suppose, he said, you go to the groves of the idol temple, *you* may not catch any harm, but another, seeing you go, may think he can go too, and there he may meet many of his old heathen friends and engage in all sorts of pleasures with them. He is weak, and gives way to them, and in the end is drawn back into idolatry. What a sad thing for you to feel that *you* were responsible for leading weaker brethren into a place of temptation and causing their ruin. You might say, "It was not my fault; they ought to have known better!" But the fact remains that it is *your* example which has been responsible; and we must not say, like Cain, "Am I my brother's keeper?" Our Lord Himself tells us that it is a grievous sin to put a stumbling-block in another's way. So with the food; you may know quite well that the idol is nothing but a piece of wood or stone, but some of your friends have still a superstitious dread of it, and think of it as a thing

of evil, defiling everything that comes near it, and for those who hold such views it would be wrong to eat what had been offered to it; they would be sinning against their conscience. Therefore, though the food is not sinful for you, yet *you are committing a sin if you eat it, and it leads others astray.* You are sinning against Christ, your Master, Who died for these weaker brethren; for you are making His work in them a failure (I. Cor. 8 12).

And so St. Paul gives his decision; as far as he was concerned, he would neither eat the meat nor drink the wine all his life long, lest some poor, weak brother Christian should fall into sin through him (I. Cor. 8 13). What a splendid resolve! Let us hope his hearers made it too, for the sake of their fellow-men!

IV. Its Application To-day.—You may say, "What has all this to do with us? We have no heathen temples and groves near us, and are not tempted to eat food offered to idols." No, but we have the same kind of problems to meet still, and the principle laid down by St. Paul will help us to come to a right decision. For instance, many good Christian people take wine, or beer, or spirits; they have been brought up to it, and they see no harm in it, because they have always taken it in moderation; they say they have a perfect right to use it. Well, so they have—if they think only of themselves! Strong drink is not an evil thing in itself, though it may be doubted whether it was ever meant to be used as a regular beverage, for we know now that it is harmful in its effects upon the human body. But this does not settle the question; we have to think of its effects upon our brethren. There are many people who are very weak and easily led into excess because they have little self-control, and seeing you take strong drink may lead them to do the same, with disastrous results. Many a youth and girl have been led astray by older people urging them to drink; they have perhaps had a natural craving for it (here is an opportunity to speak of the effects of heredity); or, possibly, they have very weak wills, and are not able to say "No!" and at last they have fallen victims to the sin of intemperance. What a reproach to those who first tempted them, even though they never meant to do harm.

Sometimes, too, a man or woman who has been a drunkard turns over a new leaf and becomes sober and steady again; and one day he meets an old friend, who offers him a drink, and perhaps laughs or sneers at him when he refuses, until at

last he decides to have "just one," and the drink awakens the old craving again, and he falls into his old habits and becomes more degraded than ever. He could not grasp the fact that what might be safe for the one man was a terrible danger for him.

V. The Law of Christian Charity.—And so, as we decide what our attitude is to be towards strong drink, we see that it is not enough to say, "I have perfect liberty to take it if I will; no one can say it is sinful or wrong in itself." We have another question to settle, and that is, "What will be the effect on *others* of my indulgence? Will it lead weaker brethren into temptation; will it cause others to fall? If there is the slightest danger of this, then it is my duty to be guided by the law of Christian charity—the law of love—and give up that which is such a danger to other people. I will say, like St. Paul, 'If strong drink make my brother to stumble, I will touch no drink while the world standeth, lest I make my brother to stumble'" (cf. I. Cor. 8 13).

This is an argument which none can gainsay, because we are following in the steps not only of St. Paul, but of our dear Lord Himself. As we look round and see the waste, the want, the wretchedness, the wickedness, that the use and abuse of strong drink causes in our land, we remember that we are told that "we that are strong ought to bear the infirmities of the weak and not to please ourselves. . . . For even Christ pleased not Himself" (cf. Rom. 15 1–3). We want to follow "in His steps," and just as He denied Himself for us all, so should we determine to put the welfare of others before any selfish gratification of our own, and give up even that which is lawful when we have such clear evidence that it is an occasion of sin in countless thousands of our fellow-men. "It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak" (Rom. 14 21). (This text should be learnt by heart, together with I. Cor. 8 13.)

W. H. A.

LESSON 26

Rogation Sunday

Our Lord and the Natural World

[*For the teacher's reading and study :* Passages referred to in the notes. *Pictures :* In Tissot's *Life of Christ* or Neil's *Everyday Life in the Holy Land* will be found numerous illustrations, giving an excellent idea of Palestinian scenery and the natural objects of our Lord's parables and discourses.]

We should begin by reminding our children that, *though Jesus Christ was the Son of God, yet He was also true Man.* The meaning of the Incarnation is that Jesus Christ came to show how the perfect or complete human life can be lived ; and this involves our belief that He would have that side of our common human nature that we call the artistic and the poetical, and be *able to appreciate beauty in all its God-given forms.*

The Early Years of Our Lord were passed amid surroundings that would develop in any deeply receptive heart an appreciation of natural beauty and a love for Nature in its fairest setting. The view from the " brow of the hill," from which His opponents later tried to hurl Him (St. Luke 4 29), is one of the most beautiful in Palestine ; to the north the majestic mass of Hermon, with its snow-crowned summit, to the east the wooded heights of Mount Tabor, to the south the plain of Esdraelon and the distant mountains of Judaea, to the west Carmel and the blue Mediterranean Sea and the white sands of Acre glittering in the sunshine ; and all the way up to the summit, except in hottest summer months, was through fields of flowers and scented herbs. In such surroundings our Lord grew up to manhood. And we find that *these years left a deep impression on His human spirit.* But just as the old Hebrew poets in the Psalms saw God and His handiwork in all nature, so for our Lord the beauty of natural scenery was but " a whispering-gallery of spiritual truths " ; Nature had beauty only because it was a reflection of God in the physical world ; *the outward beauty of Nature was not to be compared with the beauty of a pure and perfect heart.*

Our Lord never praises the beauty of the scenery for itself, or natural objects for themselves. When He points to the beauty of the " lilies of the field " it is not to emphasise the fact of their beauty, or to compose a beautiful poem on the flowers, but to call attention to the fact that they are God's workmanship

and under His care (St. Matthew 6 28). And we need to get our children to appreciate that He only loves beauty for the revelation of the beauty of God's heart that it gives us, not at all for itself.

I. Remembering this, we find that **the greater number of our Lord's references to natural objects occur in His parables or in His spiritual teachings.**—The sowing of the corn (St. Matthew 13 18), the tall waving stalks of the mustard plant (St. Matthew 13 31), the fig-tree (St. Matthew 24 32), the harvest fields (St. John 4 35), the straggling sheep (St. Luke 15 4), are all brought to the disciples' notice to point spiritual truths.

II. In all the World Jesus Christ sees the Evidences of God's Care, and not least in Nature; there are the sparrows on the stall to be sold for a penny (as we might say to-day), but God cares for them and knows their fate (St. Matthew 10 29); yonder fly the ravens (St. Luke 12 24); God gives the grass its beautiful green colouring (St. Matthew 6 30); a man is seen rescuing his sheep even on the Sabbath day (St. Matthew 12 11); how much greater is God's care for His children.

III. Our Modern Scientists love to Emphasise the "Reign of Law" or Orderliness in Nature; our Lord does exactly the same from the standpoint that the "law" is of God's appointment.—"Of thorns men do not gather figs, nor of a bramble-bush gather they grapes" (St. Luke 6 44). In the Parable of the Sower the grain naturally fructifies or does not, according to the soil; the success of the fig-crop depends on the treatment of the soil (St. Luke 13 6); the vines must be pruned (St. John 15 2); and in many other passages our Lord dwells on this matter.

IV. Then there is the Great Accuracy of our Lord's Observation.—(*a*) The order of growth (St. Mark 4 28); (*b*) The mystery of growth (St. Mark 4 27); (*c*) The habits of animals (St. Matthew 10 16), of birds (St. Luke 9 58), and especially the beautiful picture of the hen brooding over her chickens (St. Luke 13 34); (*d*) The habits of the sheep (St. John 10 3–5 and St. Luke 15 4); (*e*) The outward changes of the seasons (St. Matthew 24 32); and others that can be looked out.

V. Finally there are those Wonderful Nature Touches in our Lord's Teaching that we should try to get our Children to Appreciate.—(*a*) As our Lord is sitting in the little dark house, lit only by a flickering light, and talking with Nicodemus, the wind sounds round the house; and He is able to use it to point a spiritual truth (St. John 3 8); (*b*) In the hot midday sun He

takes shelter in the cool of a shaded well, and is able to teach a listener the truth of the living, i.e. ever-flowing, well of life (St. John 4 10); (*c*) We can still almost see the reeds bending by the river-side, as we read the account of His argument with the crowd about St. John the Baptist. And it is the same with all the pictures; almost before us are the fig, the vine, or the olive that He looked at with appreciative, intelligent eyes. We still admire those lilies of the field, the meadows, the flight of the birds over the lake or the hill, the picture of the fox creeping away to its "earth" on the hill-side, the sheep crowding after their keeper, and the other daily sights of the Galilean countryside.

But in all the pictures it is to be remembered that there is no distinction for our Lord between the illustration and the truth illustrated: *the outward beauty of Nature or its appearance is only a picture of an inward spiritual truth.* In other words, *all Nature was, as it were, one great Sacrament to Jesus Christ*; there was the outward and visible, but also the inward and spiritual. And His love of the perfect in both spheres, in conjunction with His tender pity, led Him to perform so many of those miracles that were the restoring to the body, the physical frame, of the beauty that God had intended to be there, but which sickness or sin had marred and spoilt. We can thus impress on our children the close connection between inward and outward beauty and make them see wherein true beauty exists.

Some of the verses should be learnt, e.g. St. Matthew 6 25–32 or St. John 10 3–5.

[Further appreciation of the subject can be got by reading certain chapters of Farrar's *Life of Christ*, or for those who have access to a good library from various articles in Hastings' Dictionaries.]

W. A. P. M.

[*Suggestions for Expression Work:*

1. Write down a list of all our Lord's parables you can remember which deal with objects of nature, and say which of them appeal greatly to you, and why.

2. "All Nature was, as it were, one great Sacrament to our Lord." What do you think these words mean, and show how natural objects and scenes ministered help and strength to our Lord in His work.]

LESSON 27

Sunday after the Ascension

The Pentecost

[*For the teacher's reading and study :* Acts 2 1–13.
The following notes deal vividly with this subject, which is particularly appropriate for study on the Sunday before Whit-Sunday.]

I. Hebrew Feasts.—The ancient Hebrews had three principal feasts, for the observance of which every able-bodied male had to " appear before the Lord " (Deut. 16 16). These were :

(i.) The *Passover* or the *Feast of Unleavened Bread*, corresponding to our Easter.

(ii.) The *Feast of Weeks*, or *Pentecost*, coinciding with our Whitsuntide.

(iii.) The *Feast of Booths* or *Tabernacles*, which took place in September or October and marked the completion of fruit harvest.

Each of these sacred seasons had (*a*) an agricultural or pastoral, (*b*) an historical, and (*c*) a symbolic significance.

To-day we are considering the second of these feasts, namely, the Feast of Pentecost. Regarded from an *agricultural* point of view, Pentecost marked the *close* of *grain* harvest. As wheat is the last grain to ripen in Palestine, Pentecost sanctified the conclusion of the wheat harvest. It is also called " the day of firstfruits " (Num. 28 26). *Historically*, Pentecost was associated with the *Giving of the Law* on Sinai. *Symbolically*, Pentecost pointed to the time when the revelation of God's Will, given at Sinai and subsequently supplemented through Prophets and Psalmists of Israel, should reach the uttermost part of the earth, and so bring about a spiritual harvest of souls into the Kingdom of Christ.

II. Pilgrims at Jerusalem.—Pentecost was the most popular of the three great festivals. The season of year being favourable for travelling, the holy city would be thronged with tens of thousands of pilgrims from almost every country under heaven. Let us imagine ourselves in Jerusalem of the Apostolic Age. We take our stand in a corner of the market-place and watch the crowds as they wend their way to the Temple. The scene is motley, animated and intensely picturesque.

(*a*) *Visitors from the Parthian Empire.* That group of men, wearing garments of many hues, have come from the Parthian Empire—that is from Parthia, Elam, Media, and Mesopotamia.

" They walk about Zion, go round about her, tell [i.e. count] the towers thereof, mark well her bulwarks, consider her palaces " (see the Proper Psalm for Whit-Sunday—Ps. 48 12–13). They speak *Aramaic*, a language akin to Hebrew. Only the educated ones among them can speak also Hebrew.

(*b*) *Visitors from the Roman Empire.* The other group of men, dressed somewhat in Greek fashion, walking at leisure, admiring the magnificent buildings of the holy city, are telling each other : " Beautiful in elevation, the joy of the whole earth, is Mount Zion " (Ps. 48 2). They have come from the length and breadth of the Roman Empire, from Alexandria, from Asia Minor, and the neighbouring countries. These are called *Grecian Jews* or *Hellenists* (Acts 6 1), for they all speak Greek, although the more educated among them can speak also Hebrew, and probably Aramaic. They are accompanied by a number of " proselytes " and " devout " or " God-fearing men " (Acts 2 5 and 10). The *proselytes* were the heathen who had become converts to Judaism, had submitted to circumcision, and assumed *all* the responsibilities of the Jewish faith. The *devout* or *God-fearing* men were favourably drawn to the Jewish faith ; they worshipped the one true God, attended the divine services of the synagogue, and kept the Jewish Sabbath, but had not submitted to circumcision nor had identified themselves completely with Judaism. We read of such God-fearing Gentiles in the New Testament, e.g. Cornelius, the Ethiopian eunuch, the centurion who built a synagogue for the Jews (St. Luke 7 5). The Jews who dwelt in the Parthian Empire, or in the Roman Empire, outside Palestine, were known as the *Jews of Dispersion.*

(*c*) *Visitors from Palestine and Syria.* Besides these pilgrims from the distant lands there are many visitors from Syria and Palestine mingling with the Jews of Jerusalem. Let us watch these also from our imaginary corner in the market-place. There you see the arrogant and unspiritually-minded *Sadducee.* He is a member of the priestly aristocracy. He is so satisfied with this present life that he says " there is no resurrection, neither angel, nor spirit " (Acts 23 8). Those gentlemen wearing soft raiment are courtiers, and are found always in King Herod's Palace (St. Matthew 11 8). That other group of simple, ignorant, but brave men, who are gesticulating vehemently, are *Zealots.* They are intensely patriotic, and long for political freedom. Look at them ; they are agitated. Why ? Because the two highest citadels in the holy city—the Castle of Antonia and Herod's Palace (now

Prætorium, or seat of the Roman Procurator)—are garrisoned by hated Roman soldiers. These fanatical nationalists long for the advent of some worthy descendant of King David to raise a huge army and expel these unclean heathen from the holy city. It is interesting to find a member of this party among the twelve apostles. Simon the Canaanite (A.V.) is more correctly rendered in the R.V. *Ca'-na-næan.* It does not mean " of Canaan," nor " of Cana," but a " Zealot " (St. Matthew 10 4 ; St. Mark 3 18, cf. St. Luke 6 15 ; Acts 1 13).

Look at that man, wearing long robes, with " fringes " or tassels at the four corners of his garment, and phylacteries [1] fastened by thongs on his forehead and left arm. He is walking slowly, and is accompanied by a number of disciples. He is saluted by everyone in the market-place, and occupies the chief seat in the synagogue. Who is he? He is a learned *Pharisee,* and very influential among the Jews. Of his disciples, some are eccentric, some hypocritical, and narrow in their religious outlook, but a few are good and pious men, like Nicodemus, Saul of Tarsus, and Gamaliel.

III. The Eve of Pentecost.—At midnight the gates of the Temple are flung open ; all priests and Levites are on duty, and a constant stream of worshippers is flowing into the Temple Courts to have their offerings examined before the morning sacrifice. At the same time a considerable number of pious and spiritually-minded Jews have assembled in their synagogues for prayer, meditation, and the reading of the Old Testament. Their minds are saturated with the glorious prophecies about the advent of the Messiah and the conversion of the heathen to the religion of Jehovah. They read passages from *every* book of the Old Testament, as they are celebrating the anniversary of the giving of the Law on Sinai.

One of the proper lessons appointed for this feast is the Book of *Ruth,* which tells the story of the *conversion* of a Gentile to the religion of Israel. As they read it they fondly linger over the story and long for the day when all the Gentiles shall follow the example of Ruth. The passage they read from the book of Joel contains these words : " And it shall come to pass afterward, that I will pour out My Spirit upon all flesh ; and your sons and your daughters shall prophesy, your old men shall dream dreams,

[1] Show your class a picture of the small cubical box called " phylactery," and tell them that it contains strips of parchment with passages from the Law written on them.

your young men shall see visions : and also upon the servants and upon the handmaids in those days will I pour our My spirit " (2 28 and 29).

IV. The Outpouring of the Holy Spirit.—The disciples, like other pious Jews, had assembled " in one place," engaged in prayer and meditation. They were on the tiptoe of expectation, awakened by the nature of the feast as well as by the promise of the risen and ascended Lord. The scene of the wonderful manifestation is " the house where they were sitting," that is either the house with the " upper chamber " (Acts 1 13) or the Temple Court, which the Jews call " The House." Suddenly they " heard from heaven a sound as of the rushing of a mighty wind, and it filled all the house where they were sitting " ; not only the " upper chamber," but " all the house," as a token that the Spirit would fill " every part and faculty of the soul, which is the temple of the Holy Ghost." The Divine Spirit revealed Himself :

(*a*) *By the Symbol of the Wind.* The wind is invisible, pervasive, both powerful and gentle. So is the work of the Holy Spirit. He works silently, unobserved and yet felt. He pervades our soul as well as our intellect. Generally He deals with us gently, though at times He reveals His presence in our life as a powerful and irresistible force.

(*b*) *By the Symbol of Fire.* The presence of the Spirit *burns* everything that is unlovely within us ; *shines* into our souls, so that we may reflect that inner light to the world ; *warms*, comforts, and cheers us in our journey through life.

(*c*) *By the Symbol of Tongue.* " The human tongue, illuminated and sanctified by fire from the inner sanctuary, was about to be the instrument of the gospel's advancement—not penal laws, not the sword and fire of persecution ; and so long as the divinely appointed means were adhered to, so long the course of our holy religion was one long-continued triumph " (Professor Stokes).

V. The Abiding Significance of the Pentecost.—The gift of the Holy Spirit transformed the apostles into new men, made them brave and courageous and filled them with a new enthusiasm for the salvation of men. In this way a handful of poor Galilean Jews were able to change the course of the world's history. Just as the first Pentecost in the Old Testament, through the giving of the Law, was the birthday of Judaism, so the first Pentecost in the Apostolic Age, through the outpouring of the Spirit, became the *birthday of the Church.*

The phenomenon of " speaking with tongues " has not been altogether unknown in recent years. See Professor Dawson Walker's *Gift of Tongues*, pp. 56–62, for examples. " Sometimes the spiritual energy may manifest itself in ecstatic speech or utterance—and that is what we understand by ' speaking with tongues ' " (Rackham).

K. E. K.

LESSON 28

Whit-Sunday

Family Service in Church

[*Note on the Service.*—This service, as those for Christmas Day and Easter Day, is intended to be one wherein all grades of the Sunday school join in united worship as a family in the Father's House. Although tiny children often appear not to enter into such a service, yet they may, in fact, take a far more real share than is accredited to them. To be with so many of the older scholars in church, with its festival decorations and the beauty of its architecture and adornment, hearing praises and kneeling in prayer, all minister through the senses far more than we might suppose to the young child's wonder, and awe, and reverence, and worship.]

Suggested Service :—(1) Hymn ; (2) Short explanation of the service as the celebration of the festival of God the Holy Spirit ; (3) Three or four Prayers, each preceded by a simple bidding : Collect for Whit-Sunday ; or another simpler prayer for the blessing and guidance of God the Holy Spirit ; for our homes, that God the Holy Spirit may dwell in them ; for the sick and suffering and all others who need the comfort of the Holy Spirit ; for the coming of God's Kingdom in the power of the Holy Spirit throughout the world ; the Lord's Prayer ; (4) Versicles, " O Lord, open Thou our lips . . ." ; (5) Hymn ; (6) Lesson (Acts 2 1–4) ; (7) The Creed ; (8) Hymn ; (9) Address ; (10) Hymn (" Our blest Redeemer ") ; (11) Blessing. (Appropriate prayers may be found in *Prayers for Day and Sunday School.*)

Address : Subject : " The Power of the Spirit."

Whit-Sunday means White Sunday.—Long, long ago in England it was the custom for children to be baptised on Easter Day or Whit-Sunday, or at some time between those two days. But it can easily be imagined that the favourite days were the two

great festivals. For the rest of the year children were baptised only in case of emergency. In olden times the child was dipped in the water thrice, first on the right side, then on the left, and the third time with the face towards the font. After that the sponsors held the child while the priest put upon it a white robe, called a *chrisom*, saying these words : " Take this white vesture for a token of the innocency which, by God's grace in this holy sacrament of Baptism, is given unto thee, and for a sign whereby thou art admonished, so long as thou livest, to give thyself to innocency of living, that after this transitory life thou mayest be partaker of the life everlasting."

In those days, therefore, Whit-Sunday was a really White Sunday, for we can imagine what it would be like to-day if there were with us in church a very large number of babies all clothed in white. After the service we should see them disappearing along the roads in all directions, like splashes of white in their mother's or Godmother's arms, making a sharp contrast with the green of field and hedgerow. We still use the name Whit-Sunday unhesitatingly because whiteness is a sign of purity, and we think of God the Holy Spirit coming to our hearts to cleanse them from all sin.

Symbols of God the Holy Spirit.—We are reminded of the purifying power of God the Holy Spirit by the fact that when He came upon the disciples on the Day of Pentecost, as we read in our lesson, He came with the sign of cloven tongues " like as of fire." Not that it was real fire, but what appeared to be fire was resting upon the heads of those present in the Upper Room. At our Lord's Baptism the sign of the *dove* indicated the coming of the Holy Spirit, and the dove is the symbol of gentleness, purity, and sacrifice. Fire is spoken of in the Bible as signifying in the spiritual life of man those qualities which we all know belong to the flaming fire. (1) *Purification.*—If we were to sweep the floor of a room and gather up all the rubbish, what would be the best way to get rid of it? To place it in a heap might simply mean that it would blow or be trodden back into the room; to burn it would be much more effective. Hence we think of God the Holy Spirit as burning up all the sin and evil from our hearts and making them pure. (2) *Power.*—Have you ever seen a house or a hayrick on fire? If you have you must have been impressed by the wonderful power which fire has. Man is often quite powerless before it; he is unable to resist it. Perhaps

you have seen a picture of a prairie fire, or you may have read of the Great Fire of London, or from some other source you may have gained an idea of the irresistible power of fire. The presence of these two qualities of purification and power was what the disciples most needed on the Day of Pentecost: first, that all sin should be burnt up from their hearts; and secondly, that they should possess such power to preach the gospel that none could resist it. The disciples would understand this when they saw what appeared to be tongues of fire upon the heads of each of them, and the sign would greatly encourage them in their difficult work.

[The remainder of this section may be omitted if the inclusion of a short biography tends to make the address too long.]

The Saviour had promised them, "Ye shall receive power, after that the Holy Ghost is come upon you"; and these are words we read about them in the very early days of their preaching: "They were all filled with the Holy Ghost, and they spake the word of God with boldness" (Acts 4 31); and again, "With great power gave the apostles their witness of the resurrection of the Lord Jesus: and great grace was upon them all" (Acts 4 33); and when St. Peter and St. John were brought before the Sanhedrin, after healing the lame man at the Beautiful Gate of the Temple, we are told that "When they beheld the boldness of Peter and John . . . they marvelled" (Acts 4 13). St. Stephen was a man through whom God the Holy Spirit was able to do great things. He is described as "a man full of faith and of the Holy Spirit" (Acts 6 5); and "full of grace and power" he "wrought great wonders and signs among the people" (v. 8); and when his enemies disputed with him, "they were not able to withstand the wisdom and the Spirit by which he spake" (v. 10). At the end of his great speech when he was falsely accused before the Sanhedrin, we are told that "he, being full of the Holy Ghost, looked up steadfastly into Heaven, and saw the glory of God, and Jesus standing on the right hand of God" (7 55). Whenever any of the early Christians were confronted with a great crisis they knew that they were not alone, but that the Holy Spirit would be with them and fill them with power. That is why they were so bold and so strong.

God the Holy Spirit in our Hearts To-day.—Just as God the Holy Spirit purified and empowered the lives of the Apostles and

the early Christians, so He will purify and empower us to-day. (Here should be given an account of some modern hero or heroine of the Faith, whose life has been inspired by the Holy Spirit from childhood to pursue a life's work; e.g. John Coleridge Patteson (Higher Middle, First Year, Lesson XXV.); Deaconess Florence Buchanan (Senior, First Year, Lesson LIII.); Vernon Harold Starr (Higher Middle, First Year, Lesson XXXII.); Sister Dora (Kindergarten, First Year, Lesson XXXVII.); the Earl of Shaftesbury (Kindergarten, First Year, Lesson XXXVIII.); Florence Nightingale (Kindergarten, Second Year, Lesson 33); or some other whose childhood or youth will make a special appeal to the scholars and illustrate the power of the Holy Spirit in a young life.)

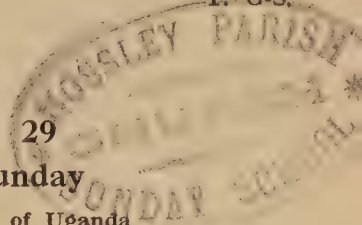
God the Holy Spirit alone can make us strong and brave to do what is right. He will make us brave enough to tell the truth with an open, honest face; He will put good desires into our hearts; He will keep us pure; He will teach us to love that which is holy, beautiful, and good; He will make us bold to choose aright. So many of us go wrong because we have not the *power* to choose the right. The Sadhu Sundar Singh, a great Indian Christian, once had a remarkable experience, illustrating how God the Holy Spirit will help and preserve those who obey His voice. One day the Sadhu was crossing a very high mountain road in Tibet together with another man whom he had overtaken. It was so cold that after a time they began to feel numbed and were unable to walk as quickly as they ought, and were in danger of being frozen to death. While in this condition they passed a poor man by the roadside who had been overcome by the cold and had lain down to die. The Sadhu's companion said he would not stay to help or he would probably share the man's fate; but God the Holy Spirit reminded the Sadhu of the words in the Gospel, "Whosoever would save his life shall lose it; and whosoever shall lose his life for My sake and the gospel's shall save it" (St. Mark 9 35). He stooped down, and after much struggling managed to raise the man on to his shoulders and began to trudge along the road. Meanwhile his former companion had gone so far that he was lost to view. After a while the Sadhu, from the exertion of carrying his burden, began to glow with warmth, and this was communicated to the man he was carrying, who thereupon revived. When they had journeyed thus for a few miles they came upon a man lying by the roadside frozen to death. It was the companion who

sought to save his own life and refused to help his fellow-man who was in greater need. We should never be afraid to take the course that is clearly right, for it is none other than God the Holy Spirit Who shows us that it is right, and He will give us strength to pursue it.

And every virtue we possess,
And every conquest won,
And every thought of holiness,
Are His alone.

Let us now sing in thankfulness and devotion the hymn in which these words occur; for it is one of the best hymns ever written about the power of God the Holy Spirit in our lives.

T. G-S.



LESSON 29

Trinity Sunday

The Boy Martyrs of Uganda

[*To be learnt by heart:* Rom. 8 38, 39.

A map of Africa to show the position of Uganda and the route from the coast, and *pictures* of scenes in Uganda should prove very useful.]

Two African Explorers who were Missionaries.—Everybody has heard of David Livingstone, the great Scotsman, who went out to "darkest Africa" to make a path for civilisation and Christianity. Most people know how another famous explorer, H. M. Stanley, went out to Africa to find Livingstone, who seemed to have disappeared altogether; and how, after many exciting adventures and hairbreadth escapes, his search was successful. He did find Livingstone, and he wrote a book to describe his journeys, and to tell of the wonderful man whom at the end of his journeys he found, and with whom he lived for four months, and whom he learned to honour and love.

This book of adventure fell into the hands of a young Scottish engineer, **Alexander Mackay,** who was working in Berlin. He wrote in his diary, "This day last year Livingstone died—a Scotsman and a Christian, loving God and his neighbour in the

heart of Africa. Go and do thou likewise." But what good could an engineer do amongst the lakes and forests of Africa?

Then in 1875 there appeared in the public Press a letter from Stanley, who in the course of his journeys had travelled to Uganda, and had met the King Mutesa. "The King," said Stanley, "has been asking me about the white man's God. O that some pious, practical missionary would come here. It is the practical Christian *who can turn his hand to anything* who is wanted. Such a man, if he can be found, would become the Saviour of Africa. Nowhere is there a more promising field for a mission than Uganda."

The challenge was taken up, and one of the first to offer himself was Alexander Mackay, like Livingstone a Scotsman and a Christian. With seven heroic comrades he set out on the great adventure for Christ's sake and the Gospel's. One of the little band died of fever; Mackay himself almost died, and was sent back to the coast to recover; and only two of the eight at the first attempt reached the capital of Uganda, where they were received in a friendly spirit by King Mutesa, who saw in these men the fulfilment of the pledge that Stanley had given, when he promised: "We will send you teachers."

Eventually Mackay recovered, and literally made his way to Uganda; for he had to cut a great wagon-road, and then sail up the vast lake, Victoria Nyanza, till he too reached the capital and was received in state by the King and his chiefs. Land was given to him, and here he built a hut and set up a workshop, and astonished the natives by the way in which he worked there, and the things he could do.

Turning his Hand to Anything, and Preaching the Gospel.—They crowded round to see the white man hammering the red-hot iron, and shaping it at his will. They declared that it was witchcraft, and they were amazed to see a white man work. "Women are for work," they said; "men are to fight and eat." Still more astonished were they when Mackay set to work to dig a well, so as to provide the people with pure water. "He is a wizard," they declared, when the well was made; and they told the King, who came to see what had been done and wondered at the white man's skill, and still more at the way in which he worked. This gave Mackay the chance of telling the King how the Son of God came into the world, and worked as a carpenter, and made all work noble by doing so. The King listened, as he often did; but he never became a Christian. He was not

prepared to give up his old habits, and he was in favour of the slave-trade, by which he gained guns and other things that he wanted in return for the wretched people whom he sold to the traders. Mackay bravely protested, and in the end got Mutesa to make and sign a decree that his people should not be made slaves any more.

Mwanga and his Persecution of the Christians.—But it was a hard-won victory, and when Mutesa died, and his son Mwanga became King, Mackay's enemies saw their opportunity and turned the new King against the white man, whom they hated. But they feared him, too; and so they determined to attack him through the boys who had become his friends.

These boys were pages in the King's court. Mackay won their attention by taking with him, when he went to have an audience of Mutesa, sheets of paper on which he had printed, by means of a little hand-press, letters of the alphabet and short sentences. The boys were delighted, and readily became Mackay's pupils. Some of them were baptised; and, as the story will show, laid down their lives for the Master Whom they had learned to love and worship.

It was in January, 1885, that young King Mwanga laid his cruel hands on these boys. Some of them had started with Mackay and his fellow-worker, Ashe, to go down to the lake, with the intention of sailing across it. The King had given Mackay leave to do this; but the party were pursued by soldiers, and were driven back to the capital. Mackay was allowed to go to his hut, but the boys were dragged off to the palace and flung into prison.

"Neither death nor life . . . shall be able to separate us from the love of God."—Next morning they were taken out in the midst of a yelling crowd, and Mujasi, the King's chief officer, accused them of being Christians, who believed that they would rise from the dead. "I will burn you, and you will see if this is true." The boys were then dragged towards the edge of a marsh; heaps of wood were brought and set on fire; the poor lads' arms and legs were cut off; and then they were slowly burnt to death for Christ's sake. And from the smoke and flame there came the sound of a boy's voice singing a hymn of praise to Jesus Christ.

Another boy was standing by, to whom Mujasi turned. "You are a Christian; I will burn you too." "I am," he answered, "and I am not ashamed to be a Christian." So he held to his

faith in the presence of the fire and the knife and the threats of the brutal persecutor. Could anyone have shown truer courage? It is said that one of the executioners was so much impressed that he went to Mackay and asked that he, too, might learn how to be a Christian.

The persecution went on. Bishop Hannington, who had come from England to lead the Church in Uganda, was seized and murdered; and many men and boys, who had become Christians, shared his fate. But the old saying, "The blood of the martyrs is the seed of the Church," proved true in Uganda, as it has done in so many places. Mackay sent a letter to the Christians who were scattered over the land, in which he said: "In old days Christians were hated, were hunted, were driven out, and were persecuted for Jesus' sake, and so it is to-day. Brothers, do not deny our Lord." And they stood firm.

To-day a granite cross stands on the place where the boy-martyrs of Uganda bore their witness for their Master; and when it was dedicated representatives of seventy thousand Christians, men and women of Uganda, were present. "So mightily has grown the word of God, and has prevailed."

J. C. H.

[The story is told in *Mackay of the Great Lake*, by C. E. Padwick, published by Humphrey Milford.]

LESSON 30

The Holy Land: 1. The Country

[*For the teacher's reading and study:* Those who are able to study the subject fully should consult Sir G. Adam Smith's *Historical Geography of the Holy Land*, or the article "Palestine" in one of the Hastings' Dictionaries. There is also a sensible little handbook—*The Land of Israel and of Christ*—by A. W. Cooke. At least a cheap outline map is a necessity. The S.P.C.K. publishes an excellent *Geography of Palestine*, with maps (6d.)

Pictures of the landscape, mountains, hills, and cities of the Holy Land are essential for the lesson, and are easily obtainable.]

This and the three lessons which follow it are intended to help towards a fuller understanding of the Land of the Bible and of the way in which their natural environment appealed to the sacred writers and to our Blessed Lord.

The First Thing is to Recognise the Position of the Holy Land in its Relation to the other Countries of the World of, say, 1000 or 800 B.C.—The two great powers with which we are concerned were Egypt, to the south-west, and Assyria (later Babylonia), to the north-east. Palestine is a little country rather longer from north to south than Wales, but about the same breadth, and compared with Egypt or Assyria of insignificant size; but its real historic importance is to be measured by its influence on the world's history, not by its size.

Palestine owes its great importance to its position on the great trade routes between Egypt and Assyria; it is on the only route that provides water and food supplies; and all the extensive traffic between Egypt and Assyria, therefore, had to pass through the lowlands of the Palestinian plain; so, too, an invading Egyptian or Assyrian army, when attacking its rival, had to pass through Palestine; and thus the Hebrews were drawn into many of the conflicts of the great nations of antiquity. Consequently great prophets like Isaiah and Jeremiah were concerned, not only with the doings of their own people, but also with the politics of Egypt or Assyria.

Having got an idea of the position of the country in relation to its neighbours, we next want to have an idea of the aspect of the country itself.

If we consider the country from west to east, it falls into four important sections; and if we consider it from north to south, it also falls into four main divisions.

West to East.—(1) *The first section is the broad plain by the sea* that narrows towards the north as it reaches the Carmel district. The district was fairly fertile, and the woods of Sharon, near the seashore south of Carmel, were famous. Along this plain ran the high roads, and at the southern end of it were the great Philistine cities. The Hebrew people were never permanently in possession of this low-lying district by the sea.

(2) *Secondly, there is a hill-district* that stretched from the snow-capped Hermon and the Mountains of Lebanon southwards until the range faded away in the deserts to the north of the Sinai peninsula. This is a district quite distinct from the coastal plain, and is the real home of the Hebrew people. The people of the plain and of the hills never really intermingled, and there was constant strife between them.

(3) *East of this limestone range there is one of the most remarkable natural features of the world—the great rift-valley of the Jordan,*

which towards its lower end, where the river flows into the Dead Sea, is over 1,200 feet below the level of the sea; and this deep river-valley, at the great depth at which it lies, for part of the year experiences tropical heat; so that round Jericho, for example, life is almost unsupportable for two or three months of the year.

(4) *Beyond the Jordan there is a fairly high plateau that southward and eastward fades away into the desert,* leaving an easy approach from the desert for the Bedâween tribes that have from prehistoric times been wandering about the Arabian desert; consequently the hold of the Hebrews over the country east of the Jordan was never very certain. The plateau is furrowed by deep "wadies" (a wady is a deep river bed, dry for a great part of the year, but down which after the rains there rushes a swift torrent), especially to the south; to the north towards the lower slopes of Hermon the country is fertile and pastoral.

North to South.—(1) *The great feature to the north is the Lebanon range,* with its high peak of Hermon, snow-capped all the year round. And connected with this was the northern hill district of Palestine that we generally know as Galilee; it really falls into two groups of hills, so that we often speak of Upper Galilee, with its higher hills, and Lower Galilee, with its lower ranges running east and west, with broad valleys between them. And the eastern boundary is the Upper Jordan valley with the two lakes, the Waters of Merom and the Lake of Gennesareth. Across Lower Galilee passed one of the great routes from the coast to Damascus.

(2) *To the south of Galilee is the plain of Esdraelon.* Across this broad, open plain with herbage suited for feeding camels passed the great trading caravans journeying between Egypt or the Philistine cities and Damascus or the Euphrates valley (Assyria or Babylonia) *via* the fords of the Jordan. It was open to east and west, and good for travelling, except after the winter rains. It is of great fertility; and through it runs the River Kishon. Esdraelon is the Greek form of the Hebrew name Jezreel, the palace-city of the northern kingdom situated on the border of the plain. In this plain many great battles took place; Josiah, for instance, was slain here in battle by an Egyptian Pharaoh near the city of Megiddo (II. Kings 23 30). Here, too, St. John imagined would be the last great battle in the world's history (Rev. 16 14 f); for Armageddon of the English version is Har Magedon (i.e. the Hill of Megiddo).

(3) *Southwards from the plain lies the hill district of Samaria,* which has a spur running out to the promontory of Carmel; but this is pierced by the plain of Dothan, through which the caravans passed from the coastal plain into Esdraelon, as they did in the days of Joseph. This is essentially a land of hills and valleys. Many of the valleys, as, for instance, that in which the city of Samaria lay, were very fertile, and communications were easy by valleys formed by wadies leading to the coastal plain, and by lateral valleys that opened communication with north and south.

(4) *The southernmost part of the country was the much wilder high tableland cut through by deep, rocky valleys* that comprised the district of Judaea. The mountains are bare and weather-beaten, mostly dark, but round Jerusalem of light, dazzling limestone, dusty and unfruitful, and with little water visible. There are but few oases, such as those round Bethlehem and Jericho, with its rose-gardens and palm-groves; but, where possible, the people tilled the ground or pastured their sheep. The district ends in the wild mountainous region round the Dead Sea, and the rough, inaccessible country called the Negeb, or furthest south of Palestine. To the west the higher mountain-plateau led down to a lower plateau known as the Shephelah, or foot-hills, between Judaea and the Philistine plain. Judaea was generally free from invasion, lying off the main routes, and being rather inaccessible; the Shephelah was a real debatable ground between the Hebrews and the people of the plain.

It can be seen how likely it was that the history of the southern kingdom, Judaea, would differ from that of the northern kingdom, Israel; Judaea with its hardy mountaineer population in a wild district difficult of access, and Israel with its luxurious cities and fertile plains and valleys, open to and traversed by the trafficker and armies on their march from north-east to south-west, or *vice versa.* Many points in the history of the two kingdoms can be worked out with the children, so as to show them how various happenings in the history of the northern and southern kingdoms were affected by the character of the country in which they dwelt.

W. A. P. M.

[It is suggested that the class might help to make a " raised map " of Palestine of fair size, as thus both interest would be roused, and knowledge of the country, its parts and places, acquired. This might be

done in clay or in paper pulp; but the latter would need soaking for several weeks beforehand. Such an exercise fascinates the children and is an excellent method of teaching the features of a country. Expression work might take this form for this lesson.]

LESSON 31

The Holy Land: 2. Its Fauna and Flora

[*For the teacher's reading and study:* Passages referred to in the notes. Tristram's *Natural History of the Bible* would be useful; and the Oxford *Helps to the Study of the Bible* give useful lists. With regard to both fauna and flora it is useless to give our children mere names.

Pictures of animals, plants, scenery, etc., should be shown to them. Neil's *Every-Day Life in the Holy Land*, Tissot's pictures in his *Life of Christ*, or Thomson's *Land and the Book* would greatly help.]

Fauna.—It is necessary to remember that about 1000 B.C. Palestine was a rather wild and rough country, with cultivated valleys dotted with villages, some protected with walls and some without; but the country was open, with no hedges or walled fields. Over this country roamed many kinds of animals, wild and tame, great flights of birds passed across the sky, and fluttered in the fields, while reptiles were everywhere and insect life was always abounding. If we realise the abounding life of the country-side we shall have a clearer idea of the setting in which the Hebrew people were placed.

I. Wild Animals.—In old days wild animals roamed the hills and plains, and were often lurking round the villages. The lions in Samaria, after the Assyrian occupation and deportation of the population, were found to be as great a nuisance by the new colonists as they are to-day to villages in various parts of Africa, where a petition has even been added to the Litany for deliverance from "wild beasts" (see II. Kings 17 25 f, etc.); bears, as in the Elisha story (II. Kings 2 24), wolves (Isa. 11 6), hyænas (Isa. 13 21, E.V. "doleful creatures"), jackals (Isa. 13 22), wild bulls (called "unicorn" in our Bibles), and foxes were common; and leopards and cheetahs lurked in the hills and round villages. Among the more harmless sorts were the deer and wild asses.

II. Domesticated Animals.—In their early days the Hebrews had been a wandering pastoral people, and consequently they

kept great flocks of sheep and herds of cattle, even after they settled in Palestine. The camel was a necessity for any journeys across the desert, and the better-off classes also had asses on which to ride or place their burdens. Goats were kept for their milk, and persons of importance had mules (e.g. Absalom, II. Sam. 18 9). The dog was always regarded as an "unclean" animal, and he helped to keep the towns and villages clean by eating the offal of the streets.

III. Birds.—There was a great variety of these. In the villages were found storks building on houses, sparrows, doves or pigeons, swallows, and in the courtyards of the rich, peacocks; in the swamps and by streams and rivers pelicans, wild geese, the "cuckoo"—probably really a gull—and swans; on the hillsides quails, partridges, hawks, eagles (Deut. 32 11), and vultures, which are the great scavengers of the East. In the desert lived the ostrich and the owl or kite (see Isa. 34 13, 15). Until after the Captivity, when it was brought from Persia to Palestine, the domestic fowl was unknown; but in our Lord's day it was common and He uses the care of the hen for her chickens as a type of His love for Jerusalem (St. Matthew 23 37).

IV. Reptiles, Fish, etc.—Fish were caught in the Lake of Gennesaret; in the Jordan valley were found crocodiles; in the sea the Hebrews were mainly acquainted with porpoises and perhaps sharks (Jonah's "whale" is really in Hebrew, "a great fish"). Snakes were found everywhere, even in the houses (Amos 5 19); vipers and adders and scorpions also penetrated everywhere; on the rocks lizards of all sizes could be seen basking; and snails ate the green-stuffs.

V. The Insect Life was superabundant, as always in hot climates. Clouds of flies, gnats (or mosquitoes), and fleas at certain seasons would make life uncomfortable (remember the Egyptian "plagues"); spiders hung their webs in houses and on plants; moths fluttered over the countryside. Ants were busy heaping up their homes; bees hummed round hollow rocks and trees, so that honey literally oozed from the rocks. Caterpillars did their deadly work; and especially feared were the various kinds of locusts and grasshoppers, which might in a few hours clear a whole countryside of every green shoot; indeed, the prophet Joel compares their ravages to those of an irresistible hostile army (Joel 1 4 f.).

We can only indicate the main types of the abundant fauna, and the teacher should concentrate on one or two sections with

a Concordance, and give the children an idea of the various kinds that would be met in, for instance, a walk from one village to another, or on a journey from one point to another.

Flora.—This varied from the Alpine type on the slopes of Mount Hermon to the tropical varieties found in the lower Jordan valley; and we can only indicate the most noticeable kinds, as mentioned in the Bible; but we must remember that there has been great advance in knowledge on both flora and fauna since the Authorised Version of the Bible was issued; and many Hebrew words are now recognised to require a very different translation from the old one.

I. The Valleys and Plain Lands would be Thick with Corn (Ps. 65 13) of several varieties, chiefly wheat and barley; on the hill-sides there would be trained **vines,** and the country was renowned for its grapes (cf. Num. 13 23); **orchards** of pomegranates and apricots (probably; A.V. has apples, but these did not grow in Palestine) would be round the villages in the more fertile lowlands; and fig-trees and olive-trees were found in great abundance. **Fields of millet** supplied the poor with a cheap sort of bread; and flax was widely cultivated for the making of linen. **The gardens** of the poor supplied them also with a plentiful and nourishing diet of lentils, cucumbers, and leeks.

II. Beside the fruit trees, apart from the **fir and cedar forests of the Lebanon** district and the **woods of Sharon,** there were **fine oak and terebinth trees** scattered over the country; and often growing in solitary splendour they developed into magnificent specimens of trees, and excited the wonder of the simple country-folk to such an extent that we find them "worshipping under every green tree," so that the prophets have energetically to denounce the wrongful worship (Jer. 17 2). Palm-trees only grew in the Jordan valley; i.e. the palm-trees of Jericho.

III. Especially in the Spring-time Flowers were Abundant and dotted the meadows; among them we should have seen the "rose of Sharon," probably a variety of narcissus; the "lily," probably a kind of iris; and various kinds of tulips, anemones, etc.

IV. There were also **Thickets of Hazel and Juniper,** and the idle villager's plots of ground would be covered with brambles and tares, etc.; while his more industrious neighbour, in addition to his corn and vegetables, would have a "garden of herbs" (i.e. thyme, mint, myrrh, etc.).

V. On all the Hill-slopes after Rain there would be Abundance of Grass for the pasture of the flocks (Ps. 147 8; cf. St. John 6 10), and down in the hot lower Jordan valley there was a tropical luxuriance of vegetation.

W. A. P. M.

[*Suggestions for Expression Work :*

The sketching or painting of one or more of the animals, birds, flowers, trees, or scenes according to each child's choice.]

LESSON 32

Nature in the Psalms

[*For the teacher's reading and study :* The passages referred to in the notes. A careful selection should be made from these so that the children may refer to them as the lesson proceeds, Prayer Books being used for this purpose.

Pictures : The teacher should show the children some of the pictures that illustrate the scenery of Palestine, or, if the books are available, some of the illustrations in Thomson's *The Land and the Book*, Tristram's *Travels in the Holy Land*, or Neil's *Everyday Life in the Holy Land*. This latter is published by S.P.C.K. at 15s., and should find a place in every Sunday School Library.]

The Psalms are a Collection of Poems and Hymns really in five volumes : (1) 1–41, (2) 42–72, (3) 73–89, (4) 90–106, (5) 107–150. And the various poems were composed and written by many authors of various outlook and temperament, and on many different occasions, and in very different places. But the ancient Hebrews were naturally poetical, as often happens with a people living in close touch with Nature. For the Hebrews were all constantly in the fields, on the hill-side, or in the desert, and they lived in a country with great extremes of climate, burning hot by day, frosty by night ; and in a country that was a land of hills and valleys, stretching from the burning heats of the desert in the south to Mount Hermon, with its cap of snow, in the north ; and that in a country not much bigger than Wales, with no big cities as we think of large cities ; in a few minutes even out of Jerusalem one could be out on the hill-side or in the valley.

Hence the Hebrews were always at Home with Nature.—They lived in surroundings that constantly brought home to them various happenings in the natural world, and very greatly from

necessity they were keen and accurate observers of the weather, the plants, the trees, the animals, the birds, and other natural objects; indeed, in some respects two or three of these poets might be compared with our observant, nature-loving poet Wordsworth. But the Hebrew poets much more than Wordsworth were mainly concerned with events in Nature as illustrating God's power and majesty or as useful illustrations of God's dealings with His people. The poets are mainly concerned with singing God's praises or describing His dealings with man; they had a "burning sense of God and His way through the ages." And we shall see their standpoint if we look at various poems in the collection. The great **Nature Psalms** are the 8th, 19th, 29th, 65th, 93rd, and above all the 104th; in these the whole theme is of God's work in Nature, but in many others there are wonderful thoughts on Nature. If we study these poems we see that the authors must have had a very observant eye and a keen appreciation of Nature; but it is all subordinated to the thought of the display of God's lovingkindness towards mankind through Nature and the works of Nature. The whole note is that of Ps. 107, "Oh, that men would therefore praise the Lord for His goodness, and declare the wonders that He doeth for the children of men"; or Ps. 69 35, "Let heaven and earth praise Him; the sea and all that moveth therein."

God showed His power in the protection of His people from storm, from flood, from heat; the Hebrews, first as a wandering tribe, and then as a little nation surrounded by hostile tribes or liable to the attacks of greater powers, could appreciate the rock refuges of the mountain districts of Palestine, and even when once fully settled in never ceased to admire the freshness and greenness of the land flowing with milk and honey. We may, then, under various headings study the thoughts of the Hebrew writers on the sights of Nature.

I. The Greatness of the Universe.—See Pss. 19 and 24 and 90, as well as the chief Nature Psalms. God is the Creator; the inhabitants are as the dust before Him; and the beauty of the sun, the moon, the stars, and this world are all God's handiwork.

II. The Strength or Protection of the Hills over and over again is used especially in comparisons. As the hills are a refuge to a people fearing an enemy, so is God a refuge to those who hasten to Him for help (Ps. 18 1, etc.).

III. The Great Thunderstorms that from time to time passed over the land did not so much frighten the Hebrew writers as

reveal to them the progress of God "in majesty and awe." See Ps. 18 7 ff, 29, 68 7, 33 f, 97 2 ff; "the God of glory thundereth" (Ps. 29 3, Driver's trans.).

IV. And then followed **the Downpour, with its accompanying Floods.**—"The floods are risen, O Lord, the floods have lift up their voice; the floods lift up their waves" (Ps. 93 4).

V. And there were **the Wonders of the Sea** and its storms, very terrifying to a land-people like the Hebrews, but again displaying God's power (see, for instance, Ps. 104 25 ff, and 65 7).

VI. But there is also **the Gentle Rain** (Ps. 65 11), and the cool rivulets that prevent even the hot southern border being a desert (Ps. 126 5), and make the green grass flourish, so that even in that hot land there was something to rest the eye (Ps. 72 16), though it soon withers in the hot midsummer sun.

VII. The Trees were always a Pleasure and a Wonder to the Hebrews; and they admired the great cedars of Lebanon, and the forests that then were scattered over Palestine, but have since been nearly all cut down (Ps. 92 11); and there were the palm-trees, the fig-trees, the olive-trees (Ps. 52 9), the vines (see especially Ps. 80 8 ff); and, with them, the waving fields of corn (Ps. 65 14), which inspired a feeling of thankfulness for God's provision for His people.

VIII. The Poets also had an Eye to God's Care, even for the Animal Creation; and some of the most beautiful thoughts in the Psalms are provided by the comparisons of God's care for His people to those of a shepherd for His sheep (Ps. 23, 78 53, etc.). Even the wild animals that so terrified the people in old days are the objects of His care; the lions (104 21) and other wild animals exist by God's provision. And one of the most touching pictures in the Psalms is that of the deer panting in the midst of the desert, and unable to get at the water it can hear running through the pipes supplying the distant city (Ps. 42 1; cf. Neil's picture).

IX. Finally we may Note the Poet's Knowledge of the Birds of his Land, and his close observation of them. They flutter about the Temple courts in perfect security (Ps. 84 3), and there are the dove (Ps. 74 20), the pelican, and the owl (Ps. 102 6), the eagle (Ps. 103 5), the stork (Ps. 104 17), the quail (Ps. 105 39), as well as the sparrow (Ps. 102 7). But the chief thing that attracted their attention was the care of a bird for its young; and many beautiful passages point out how God's care over-

shadows His people as the bird's wings are spread out to protect and shelter its young (Ps. 57 1, 61 4, etc.).

There are many other passages showing the poet's observation of happenings in Nature. But we need to keep our children to the broad outlines of how (*a*) *A people living much in the open air make great use of natural illustrations*; and (*b*) *The Hebrews thought only of Nature in relation to God*, and as illustrating His power and containing the marks of His presence.

W. A. P. M.

[*Suggestions for Expression Work:*

Find in your Prayer Book Pss. 8 and 19. If you know one of them learn the other; if you know neither read them through and learn the one you would rather learn first of the two. If you know both of them: (*a*) Make a list of the objects of Nature mentioned in Ps. 8 and try to find out in what part of Palestine the writer might have lived; (*b*) Turn to Ps. 19 and find out the three parts into which it easily divides, and state the theme of each.]

LESSON 33

Sacred Shrines of the Hebrews

[*For the teacher's reading and study*: Exod. 36 2–7.

Text: "Let them make Me a sanctuary, that I may dwell among them" (Exod. 25 8).]

I. The Patriarchal Age.—The instinct of worship is universal. Ancient people felt that certain localities were more conducive to worship than others. To-day we are considering one of the sacred sanctuaries or shrines of the ancient Israelites. The Hebrew *Patriarchs* (i.e. Abraham, Isaac, and Jacob) built altars and offered sacrifices on them wherever they realised a special manifestation of the presence of God.

II. The Tabernacle in the Wilderness.—When the Hebrews left Egypt for the Promised Land they had to wander about forty years in the wilderness. It was a part of their education. The hardship of the desert life fitted them for the conflict that awaited them in subduing the nations of Canaan. The precarious mode of existence in a waterless and inhospitable wilderness taught them to look to God for their daily sustenance. The pure, lofty, and simple code of Law which they received at Sinai and

which was supplemented at Kadesh, distinguished them from other nations in all moral and spiritual matters, and made them the covenant people of God. So the wilderness training transformed a horde of undisciplined Hebrews into a vigorous and organised nation. The one thing they now needed was some tangible assurance that the Lord Who had done so much for them would *continue* to be with them. To this end God commanded Moses: "Let them make Me a sanctuary, that I may dwell among them." Although they were in the wilderness, they were in a position to do this, for at their departure from Egypt "they asked of the Egyptians jewels of silver, and jewels of gold, and raiment" (Exod. 12 35), either in exchange for the chattels they were leaving behind, or as a compensation for the long oppression they had endured.[1] Some of these valuable materials the whole congregation cheerfully offered for the building of the Tabernacle; and in addition every man and woman contributed in kind or in service what he or she was able. These voluntary contributions were so abundant that Moses had to restrain the people from bringing any more (Exod. 36 6). The work was soon completed, "and the glory of the Lord filled the Tabernacle" (Exod. 50 35). The Tabernacle proper was a large portable *tent* with sacred furniture. It consisted of two chambers—the *Holy Place*, entered only by the priest, and the *Holy of Holies*, entered only by the High Priest, and that on one day in the year, namely, on the Day of Atonement. The most precious articles in the Holy of Holies were the *Ark of the Covenant* and the *Mercy-Seat*.

The *Ark of the Covenant* (which must be distinguished from Noah's Ark) was an oblong chest $2\frac{1}{2}$ cubits[2] long and $1\frac{1}{2}$ cubits broad, and was made of acacia wood and overlaid with pure gold (Exod. 25 10). It contained the "testimony" (Exod. 25 16), the two tables of stone on which the Ten Commandments were written (Deut. 10 5).

The *Mercy-Seat* was a solid slab of gold, of the same superficial dimensions as the top of the Ark, and was placed, as a lid, on the top

[1] There would be no difficulty about competent architects, for: (i.) Some of the Israelites must have been skilled workmen (I. Chron. 4 14, 21, 23); (ii.) They were accompanied by a "mixed multitude" (Exod. 12 38), i.e. Egyptians who had intermarried with the Israelites (cf. Lev. 24 10) and other Semites who had been employed in Egypt; (iii.) Some scholars hold that the name of *Oholiab* of Dan (who helped Bezaleel of Judah in the building of the Tabernacle) is not Hebrew, so Oholiab must have been a non-Israelite.

[2] A cubit was about $1\frac{1}{2}$ feet; to be more precise, $17\frac{7}{8}$ inches.

of the sacred chest. At the two ends of this lid were placed the " two *cherubim* of gold " (Exod. 25 18). " And there I will meet with thee," said God to Moses, " and I will commune with thee from above the mercy-seat, and from between the two cherubim which are upon the Ark of the Testimony " (Exod. 25 22).

Urim and Thummim. In the possession of the High Priest were two mysterious objects, the *Urim* and the *Thummin*. What they were we do not know. The words mean respectively " Lights " and " Perfections." It is significant that Moses was never commanded to *make* them. They therefore must have existed before. They were to be placed " in the breast-plate of judgment," so they must have been comparatively small. They were used to ascertain the divine will (Num. 27 21), probably as sacred lots (see I. Sam. 14 37 f.). There is no indication that they were consulted after the days of David. At any rate, they were absent from Zerubbabel's Temple (Ezra 2 63 ; Neh. 7 65).

III. The Centre of Unity.—The Tabernacle seems to have remained at Kadesh for about thirty-eight years, during which the Hebrew tribes would wander from place to place in search of pastures for the flocks which they had brought with them from Egypt (Exod. 10 26). At stated times, they would meet at the place where the sacred tent was. In this way they would learn the great truth that the House of God was the rallying-ground of the scattered tribes and God the centre of their unity. The same truth is most exquisitely taught in the " Blessing of Moses," where the man of God, addressing the assembled tribes, tells them : " The eternal God is thy refuge (or dwelling-place), and underneath are the everlasting arms " (Deut. 33 27). So it must be with the Church of Christ to-day. The Church, under its divine Head, ought to be the rallying-centre around which men of every nation and tongue may meet in one bond of brotherhood and service (see Eph. 2 12–21).

IV. The Later History of the Tent and of the Ark.—When the Hebrews entered the land of Canaan they set up the Tabernacle (or " Tent of Meeting ") in Shiloh, in the territory of Ephraim (Jos. 18 1). Shiloh then became their central sanctuary and continued during the period of the Judges (Judges 18 31). It was in this sanctuary that the boy Samuel heard the call of God. Owing to the unworthiness of its priests, the sanctuary was destroyed and the Ark was captured by the Philistines (Jer. 7 12 ; Ps. 78 60). Meeting with calamities, the Philistines returned the

Ark with gifts. The Ark was then lodged in Kiriath-Jearim (I. Sam. 6 21) until King David removed it with great rejoicing to Jerusalem and placed it " in its place, in the midst of the tent that David had pitched for it " (II. Sam. 6 17). When Solomon's Temple was built, the Ark was moved to its place in the Holy of Holies. It must have remained there[1] until the destruction of the Temple by Nebuchadnezzar (Jer. 3 16, 17), when it disappears from history.

The *tent* itself seems to have survived the destruction of Shiloh. Evidently it was removed to Nob, and thence to Gibeon (I. Chron. 16 39).

K. E. K.

[1] From II. Chron. 33 7 it seems that King *Manasseh* had removed the Ark and put an idol in its place. King *Josiah* ordered the Levites to replace the Ark in its right position (II. Chron. 35 3).

LESSON 34

The Temple of Solomon and the Temple of Zerubbabel

[*For the teacher's reading and study :* I. Chron. 17 1–12.

Text : " The latter glory of this House shall be greater than the former " (Haggai 2 9).]

I. David makes Provision for Building the Temple.—In the last lesson we noticed how King David brought the Ark to his new capital, Jerusalem, and placed it " in the midst of the tent that David had pitched for it." David, however, was not content to dwell in a " house of cedar " while the Ark of God dwelt " within curtains " (II. Sam. 7 2), so he proposed building a permanent sanctuary " unto the name of God." He was not allowed to do this, because in his many wars he had shed much blood (I. Chron. 22 8). David accordingly prepared all the necessary materials for his son, Solomon, to build for the Lord a House " exceeding magnifical, of fame and of glory throughout all countries."

II. Solomon builds the Temple.—Solomon became King in about the year 970 B.C., and soon began to carry out his father's wishes to erect a magnificent House for the Lord. He spared neither money nor labour to make the sanctuary really worthy.

It is interesting to note that a heathen—*Hiram*, King of Tyre—sent him skilled craftsmen to help him in the building of the Temple (II. Chron. 2 10–13). In this we can discern divine overruling, for in the purpose of God the Temple was meant to be "a house of prayer for *all the nations*" (St. Mark 11 17). This Temple became eventually the "visible monument and token of the national and religious unity of the tribes."

The Temple was constructed of huge blocks of stone on the summit of the eastern hill of Jerusalem. The sanctuary proper consisted of two chambers: the *Holy Place* (40 cubits long by 20 broad) and the *Holy of Holies* (20 cubits long by 20 broad). In a *porch* in front of the Holy Place stood two beautiful bronze *pillars*, called respectively *Jachin* ("He shall establish") and *Boaz* ("in it is strength") (II. Chron. 3 17). At the dedication of the Temple, the ark of the Covenant, which Moses made in the wilderness, was conveyed to the *oracle*, i.e. the Holy of Holies, "even under the wings of the cherubim" (I. Kings 7 6).

No wonder, then, that this magnificent Temple became the central shrine of all the tribes of Israel for about 380 years, although some of the tribes worshipped also at other shrines which were associated with the names of the Patriarchs.

III. The Great Deliverance and the Fall of Jerusalem.—In the year 701 B.C., *Sennacherib*, the great King of Assyria, who had overthrown many nations, ravaged the territory of Judah and received an enormous sum of money from King *Hezekiah*, who, contrary to the advice of the prophet *Isaiah*, had entered into an alliance with Egypt against Assyria. Not satisfied with this, Sennacherib sent Rab-shakeh and two other of his chief officers to demand the immediate surrender of the city. As the citizens of Jerusalem, encouraged by Isaiah, would not open the gates, Rab-shakeh and his fellow-officers withdrew. Sennacherib then sent a peremptory letter to Hezekiah, telling him not to trust in his God, for the God of Israel was no greater than the gods of other nations, who were impotent before the Kings of Assyria. Hezekiah took the blasphemous letter to the Temple and "spread it before the Lord" and prayed for deliverance. God sent, through Isaiah, the prophet, a message of encouragement to Hezekiah, saying that the King of Assyria "shall not come unto this city, nor shoot an arrow there, neither shall he come before it with shield, nor cast a mound against it. By the way that he came, by the same shall he return, and he shall not come unto this city, saith the Lord. For *I will defend this city to save it*, for

Mine own sake, and for My servant David's sake" (II. Kings 19 32–34). The prediction was strikingly fulfilled. A sudden and overwhelming disaster overtook the army of Assyria, and Sennacherib departed without capturing Jerusalem. This great deliverance made a profound impression on the mind of the Jews, and had far-reaching effects on their subsequent history. Some superstitious Jews came to ascribe their signal deliverance to the protective power of the Temple in their midst. So they put their trust in a sacred *building* rather than in God Himself. They thought that a mere offering of the sacrifices was a substitute for social righteousness and purity of heart. Their religion became mechanical, formal, the performance of certain rites and ceremonies. Religion was divorced from morality. Prophets raised their voices against such distortions of the religion of Jehovah, but the infatuated people would not listen to them. So, in the year 586 B.C., when *Nebuchadnezzar*, King of Babylon, came up against Jerusalem, God allowed him to capture the city, destroy the very Temple in which the people had trusted, and carry the flower of the Jewish nation into captivity to Babylon. Thus the Temple that was reared by Solomon in 966 B.C. was destroyed by Nebuchadnezzar in 586 B.C., after having lasted altogether about 380 years.

IV. The Temple of Zerubbabel (or the Second Temple).—The Empire of Nebuchadnezzar—the King whom God had used as the instrument of chastising His disobedient nation—came to an end about forty-eight years after the Destruction of Jerusalem. The conqueror of Babylon was *Cyrus*, King of Persia. He was kind to the Jews, and helped them to go back to Palestine and rebuild the walls of Jerusalem. About 42,000, under the leadership of *Zerubbabel*, returned to their own country, and, in spite of much opposition from the Samaritans, succeeded in rebuilding the Temple. This second Temple was dedicated in 516 B.C., exactly seventy years after the destruction of the Temple by Nebuchadnezzar. Of course, the restored sanctuary could not be as magnificent as Solomon's. The returned exiles had no silver and gold in such an abundance as King Solomon had. The older men, who had seen all the glory of the first House, were deeply grieved by the comparative poverty of the second House. The prophet *Haggai*, who was a contemporary of Zerubbabel, consoled them with the divine promise "that the latter glory of this House (i.e. the second Temple) shall be greater than the former, saith the Lord of Hosts: and in this place will I give

peace, saith the Lord of Hosts " (Haggai 2 9). As Christians we can see how this promise was fulfilled. It was in this very Temple, only enlarged and beautified by King Herod, that the Lord Jesus, the Messiah of Whom all the prophets wrote, came. It was from Jerusalem that the good news of salvation was carried to the uttermost parts of the earth. To-day countless millions of the best of the children of men are thanking God for the " peace " that Christ has brought to their soul.

K. E. K.

[This lesson should be associated with Lesson 19 on " The Temple of Herod."]

LESSON 35

Jewish Life in the Times of the Kings

[*For the teacher's reading and study* : Passages referred to in the notes. One of the best articles to read on the subject is W. J. Moulton's " The Social Institutions of Israel," contained in Peake's *One Volume Commentary on the Bible.* Teachers near a library should read articles in Hastings' *Dictionary of the Bible* on " Dress," " Servant," " Education," " Writing," etc., which give abundant information ; and to realise the close connection of the Hebrews with Assyria and Babylon there is Pinches' *Old Testament in the Light of Historical Records of Assyria and Babylonia ;* but it is rather a big work.]

This and the five lessons which follow it form a short course of studies of Old Testament times and prophecy, ranging from the uncanonical, ecstatic prophets of the time of Samuel, to the great, unnamed prophet of the later Exile and the Return.

Originally the Hebrews had been a wandering tribe, and they would have closely resembled a modern wandering Bedâween tribe, and their general life would have been much like theirs. There were the elders to direct the general proceedings of the community, the priests to carry out the religious services and teaching of the people, shepherds and herdmen to mind the flocks and herds, camel-drivers, and a few weavers, general workmen, and others. The life was on a quite primitive scale.

But when the Hebrews had conquered the country of Palestine and the population, greatly increased, had been settled in towns, villages, and on farms over the country, life became more complex.

And if we consider the people and their life in the times of the Kings of Israel and Judah, we get a picture of them of the following type.

I. The People had been originally a Pastoral People and had been attracted by the Fertility of Palestine.—Consequently, when settled in the land, the people formed in earlier days mainly an agricultural community. In times of peace the life of the people would centre in the village, with its collection of very primitive houses, and if we read the Book of Ruth we get a pleasant, useful picture of village life. There is the proprietor, with his hired servants and slaves, farming a considerable area of corn-land and olive orchards, with vineyards also. The poorer inhabitants work for a master on day-wages ; the women are allowed to glean in the fields, and there are refreshments in the fields for the workers. There is also a picture of a legal proceeding, conducted before the elders of the village in the open space by the gate. The whole account, which should be read, gives us a picture of a peaceful village scene, and in normal, peaceful times life must have followed this course in all but the few bigger towns. But often, unfortunately, there were raids from ambitious neighbours, or the more accessible reaches were scoured by foragers from Egyptian or Assyrian armies, and the people had to retire into strongholds or flee to the more inaccessible hills with such of their flocks and their herds as they could save, and to see their farms and fields ravaged and destroyed (see the picture of the watchman on the watch-tower in Isa. 21 6 f).

II. The Result of these War-periods was that the Hebrews walled and fortified strong Cities, and all except the actual Farming Class began to make the Cities their Headquarters, and to live therein permanently. This movement of the people was also helped by the growth of luxury and the rise of an idle courtier-class, as the royal courts of the two kingdoms became more and more like those of an ordinary Oriental king. The cities, like most Oriental cities, consisted of closely-packed houses, and in a big city such as Jerusalem each trade had its own street or quarter, e.g. the bakers (Jer. 37 21), the potters, the wood-carvers, the stone-cutters, the clothiers, etc. In the towns, too, were the doctors (II. Chron. 16 12), chemists (mostly for perfumes) (Neh. 3 8), sweet-stuff shops (I. Sam. 8 13), and all the other stall-holders of an Eastern bazaar. Here would come the country-folk with their money to spend, and even the servants had money to spend, as we read in I. Sam. 9 8, where Saul's

servant lends his master some money—but the money hardly had any resemblance to our coinage, as it was either in ingots, and was weighed for larger transactions, or in pieces of a recognised size, but unshaped, for smaller purchases—and in the Northern Kingdom to enjoy a holiday in Samaria would come the miners from the North (Job 28).

III. The Development of Town-life and the Growth of Wealth meant the Increasing Division of Classes.—The riches of the large proprietor or the successful tradesmen were gained largely by the exploitation of the poorer class; and the hostile raids on farms and holdings, or the disasters of a bad season, or a plague of locusts, were followed over and over again by visits to the money-lender, who was as much of a curse among the Hebrew villagers and townsmen as he is to-day in India (see Neh. 5); and the prophets are full of denunciations of the exploiting of the poor by the rich (e.g. Amos 3 9, 10, 15, 5 11, 12, 8; Jer. 22 13). Consequently poverty increased, and many of the poorer and more improvident freeholders sold their families or even themselves for debt, and became slaves.

IV. Houses.—In the country the poorer dwellings were mere huts, often of one room, made of mud or sun-dried brick, with a flat roof that required constant care to keep it in order (cf. the picture of the leaking roof of the careless householder, Eccles. 10 18). Attached to the house there was usually a sort of courtyard to pen the herds, flocks, etc. In the towns the houses were probably much like those of to-day—a blank wall with door on the street; a courtyard with the rooms built round it—and in some of the larger houses there would be a considerable number of rooms, as the married sons would often remain at home and have their own families there. The houses of the rich would be inwardly very beautiful with carved work, inlaid work, hangings, carpets, etc. In the winter-time the family would be gathered round a charcoal fire (Jer. 36 23).

V. There was little in the way of Education as we understand it, but the existence of the Hebrew inscription of the time of Hezekiah over the pool of Siloam shows that the better class of workmen at least understood writing. The education would be mostly given by the elders and be concerned with the religious ordinances of the nation, and the regulations for life that fell under them.

The Amusements and Recreation of the People would mostly centre round events in family life—a birth, a circumcision, a

marriage, even a funeral—or religious festivals. Those in Jerusalem or within easy reach of it attended the Sabbath services, and all the people able to get away attended the three great festivals of the Jews—the Passover, Feast of Weeks or Pentecost, and Tabernacles. In Israel the people were recommended by the authorities to attend local shrines of Jehovah instead of going to Jerusalem (I. Kings 12 25–33). The feasts and family festivals would be celebrated by sacrifices at local altars, which would provide the means for a feast; and there would be singing and dancing and telling of stories in the evening. On these lines we might construct a day's work or experiences for a Hebrew boy or girl in the times of the Kings and try and reconstruct a scene to make these things vivid to our children's minds.

W. A. P. M.

[*Suggestions for Expression Work:*

1. Write a short account of the way in which the Hebrews began as a tribe of pastoral people and became luxurious city dwellers.
2. What would be some of the most notable events in the life of a Hebrew boy or girl living in the time of the Kings?]

LESSON 36

Diviners, Seers, and Prophets

[*For the teacher's reading and study:* Num. 11 24–30, 22–24; I. Sam. 9 and 10; I. Sam. 3, 12, 16. See special note at the end.
Pictures: N.P. 71, 156; R.T.S. 68.]

I. You may have heard of Gipsies, and how among them there are people who claim to be "*fortune-tellers.*"—There is a great deal of nonsense talked about fortune-telling, but we cannot get rid of the fact that that sort of thing interests us all a good deal. We have heard of people who had very significant **dreams,** or saw **visions,** or somehow foretold what was going to happen. In ancient times such people were more honoured and believed than they would be nowadays. Even to-day in some parts of the world great respect and honour is shown to people who by some kind of device, like crystal-gazing, or some sort of "**magic,**" foretell things or profess to give valuable advice. *Among the peoples from whom the Jews sprang* or with whom they mixed

there were those who by *special kinds of devotions, dances, trances,* etc., worked themselves up to a pitch of great excitement, when they spoke strange words and were supposed to be filled with the Spirit of God.

One of the wonderful things about the way in which God trained the Hebrews was this, that He used this thing to teach men, and out of these often wild and rash folk brought a wonderful succession of men who really did have a vision of His holy will. (So two boys may be clever with their hands. One meets with a friend who trains him to become a useful mechanic and in the end the inventor of some very wonderful machine. The other, refusing training or never having it, becomes only a clever criminal burglar and a menace to society. So God used these gifts among men to turn diviners into prophets. But always there were some who degraded their gifts by using them for wrong purposes.)

II. Look at the Stories of Two Men who Wasted their Gifts.—Balaam was a man who had wonderful gifts. Balak wanted to hire him to curse Israel. Balaam greatly wanted to earn that money. But somehow God was too strong for him. He tried several times to curse Israel, but instead, out of his mouth came blessings. It is a strange story, this of Balaam, the story of a man of great gifts whose heart was not right with God. The end of his story is uncertain, but he seems to have given the King who wanted to hire him bad advice how to tempt Israel to sin when he found he could not curse Israel. In the end he was slain. (See Num. 31 8.)

Another Strange Story is that of Saul.—He met one day, when Samuel had just secretly anointed him to be King, with some of the excited "seers" of the time, and he caught the infection of their excitement. So the saying arose, "Is Saul also among the prophets?" Sometimes to-day a boy or girl becomes for a time very "religious," very enthusiastic, but it dies down. Saul in the end became the victim of despair. He did not really love God. He really was selfish. When anointed King he was so pleased that he became for a time enthusiastically religious, but because he wanted in his heart not so much to please God as to assert himself, his enthusiasm turned to a dreadful sort of religious madness. Here, then, are two pictures in the Bible of men whose religion was not a religion of the whole man. Balaam retained an evil will in spite of great prophetic gifts. Saul remained selfish in spite of a temporary religious enthusiasm.

III. Very Different was Samuel.—As a child he showed that he had exceptional gifts when he heard God calling him and received a message for Eli. He showed the same gifts when he told Saul about the asses and anointed him King, and when he went to anoint David. (Tell these stories as briefly as you can.) But he learnt by God's grace to use these gifts to God's glory. He became the virtual ruler of the people. He went from place to place judging, teaching, preaching, praying. In the end he was remarkable less for his special gifts of foresight than for his wisdom as a teacher, for his goodness as a man. He became the first of a long line of the teachers of Israel. Even to-day we read the books of the prophets for guidance. They were all men who followed Samuel in putting first in their lives what we promise to put first in our lives : " To keep God's holy will and commandments and to walk in the same all the days of our life."

[*Note.*—The proper presentation of this lesson will require special care. Instead of spending one lesson on each of the three figures —Balaam, Saul, and Samuel—you have to get all three into one lesson. It would be much easier to make three lessons of it, of course, but less useful. The only way to do it is to prepare carefully three pictures in your mind, leaving out what is not necessary to your purpose but having what remains so clearly visualised that you *see*, as it were, the three men, and can clearly make a word-picture of the three for your children. If you can draw, or have a friend who can draw, and could make or get made six pictures, it would be useful.

(1) Balaam prophesying.
(2) Balaam evilly whispering into Balak's ear.

(1) Saul among the prophets.
(2) Saul moodily in his tent.

(1) Samuel the child.
(2) Samuel the old man pleading with the people.

If you cannot draw you can at least imagine those six scenes and describe them in your own words.]

J. R. D.

[*Suggestions for Expression Work :*

1. Write a short account of the kinds of " bands " of prophets which Samuel found in his country as he grew up to manhood. What do you think he thought about them ?

2. Try to compare briefly the characters of Balaam, Saul, and Samuel.]

LESSON 37

Certain Unnamed Prophets

[*For the teacher's reading and study :* I. Kings 13.

Catechism : " To hurt nobody by word nor deed " ; " To keep . . . my tongue from evil-speaking, lying, and slandering."

This lesson is another that must take the form of a vividly told story by the teacher, after which the children may read it in the Bible. See note preceding Lesson 33.]

I. We all Know the Names of Certain of the Prophets—the three great prophets Isaiah, Jeremiah, Ezekiel, and the twelve "minor" prophets, as we call them ; but there were many others, some of whose stories have been handed down to us without their names. One of these was a young prophet. He belonged to Judah, the tribe that had remained faithful to the house of David, and he was saddened at what he heard of the doings of the ten tribes who made up the Northern Kingdom, or the Kingdom of Israel, as it is sometimes called. The people worshipped at shrines which he held to be no true shrines ; their worship he believed to be idolatrous ; and one day he became convinced that it was his duty to go and denounce the altar at Bethel. He came on a day when the King (Jeroboam) himself was presiding at the sacrifice. It was very brave of this young prophet. The King was very angry, and tried to arrest him, and the King's hand was suddenly powerless. [One day a man tried to strike John Wesley. John Wesley just looked at him, and the man dropped his arm. He felt he could not strike that good man.] The King was frightened, and when at the young prophet's prayer the King's arm became all right again, he asked him to come and stay with him, and offered him a gift. This the prophet refused. He felt God wanted him just to go straight back home and not stay feasting with anybody. The prophet was splendidly in earnest, all out for God. He was not being rude. He felt he must not be distracted from his real business.

II. But on his way Home he met an Old Man who had once been a Keen, Earnest Prophet like himself. But he had grown Old and Slack.—This man pooh-poohed the younger prophet's earnestness, just as to-day sometimes people who ought to know better laugh at young people for being enthusiastic about religion. I have known boys and girls laughed at by older people for going every Sunday to Holy Communion ; for saying their prayers ; or for refusing on a fine Sunday to cut Sunday school.

The people who do this are like the old prophet; they have lost the vision of God. A good man once said, "Work done for God is done differently"—that is, better. When one forgets that the wonderful thing about the Holy Communion is that the soul then feeds on Christ, or that Sunday school is a real opportunity to learn more about God, one may easily become slack. This old man tempted the young one, and even lied to him. He took him in. And then too late he saw a dreadful truth. By his sin he had not only hurt himself, but he harmed the man he had tempted. He had killed the young prophet's sureness of God's will. He made him doubt if he had been right in going to prophesy at Bethel at all. *If I fail in my prayers I hurt those for whom I should pray. If I tempt others I am hurting them.*

III. The Rest of the Story is very Sad and very Strange.—On his way back home a lion attacked and killed the young prophet. But it did not touch his ass. Men saw it and wondered, and told the old prophet. He saw at last how dreadfully he had sinned against his younger brother. Too late he repented of his sin.

The difficulty of this story is to prevent the scholars getting an idea that God is willing to punish people arbitrarily. *The whole story is a parable of the terrible influence of sin, and in particular of the sin of despising religious earnestness.* Prophecy was the most precious gift of all the gifts bestowed upon the Israelites. The love of God and of holy things is the most precious gift which God can bestow on an English boy or girl. Sarcasm, sneers, laughter at holy things, is a frightful sin. In the strange fate of the two prophets, the tempter and the tempted, some unknown writer saw a dramatic example of the terribleness of this sin. It is not the less terrible when no such drastic consequences follow. A woman of Devizes was arrested in a lie by sudden death. They put up a stone to commemorate the awful event. *But the lies people tell without suddenly dying are just as wrong.* A boy threw a stone at a man in a motor-car. It hit him and blinded him. That is a warning to boys not to chuck stones about carelessly. Dreadful events showed up this old prophet's sin as a warning to us of the more dreadful hidden character of such a sin. Not long ago a boy determined to become a clergyman, but several people laughed him out of it. We may never know how God's plan was thwarted by their sin. Holy

things must be reverently handled. There is no sin more serious than that of wounding a fellow-creature's spiritual life.

J. R. D.

[*Suggestions for Expression Work :*

It will be best to let the children read the story through in silence from their Bibles, asking any questions they may care to ask as they do so. They may also be asked to find the words of the Duty Towards my Neighbour which warn us against the sin of the old prophet.]

LESSON 38

The Call of a Prophet

[*For the teacher's reading and study :* Isa. 6 1–8, with special reference to verses 6–8.

The following is another lesson wherein the teacher's powers of descriptive, vivid story-telling will be tested (see chapter vii. of *How to Teach and Organise*). When the story has been told it should be read silently by the pupils.]

I. How a Prophet came to be a Prophet.—We have already thought about the work of prophets. But how did they come to be prophets? Well, just as we speak of a man having a vocation for the priesthood, or a call to the mission field, so the prophets were *called*. And just as men to-day discover their vocation in different ways (one great missionary was impelled to offer himself for that work by *thinking* what the General Thanksgiving meant), so the prophets of old were called in different ways. The longest account which we have of the call of a prophet is that of Isaiah. He was a citizen of Jerusalem, and a man about the court. One day the tidings came that the King was dead. He had been a great King, Uzziah by name. He had been a conqueror (II. Chron. 26 6 ff.), a builder of towers, and a great soldier. Finally he had been very ill for many years. But Isaiah remembered his great days, and it seemed to him an evil day for Jerusalem when the King died. So he was very sad. And then in the Temple he had a vision which taught him a great lesson. (It is probable that Isaiah's vision took place in the Temple. In many cases of visions in the Bible we can trace how an earthly scene became the medium through which a heavenly vision was made clear; e.g. Ezekiel by the River Chebar, St. John on Patmos.)

II. The Vision of Isaiah.—In his vision the prophet saw the

walls of the earthly temple recede, and instead he beheld the Lord in His heavenly temple. Everything manifested His sublimity. He was high and exalted. About Him was His retinue of angelic hosts, thronging the celestial courts. High above the temple stood great, winged, glittering creatures. With four of their six wings reverently veiling face and feet, and two ready poised for flight on God's work, they sang a song of worship. So sublime was their cry that the very door-posts seemed to shake, and clouds of incense filled the whole place. Wonderful as the scene was to gaze upon, still more wonderful was the meaning. It meant to the prophet this : The King was dead, but God was not dead. From an earthly point of view things looked dark and hopeless, but to one who trusted in God there was hope. Browning in one of his poems has borrowed this idea. He tells how a girl, passing on her way with a song constantly on her lips with this refrain :

God's in His heaven,
All's right with the world,

made bad men contemplating evil deeds pause, and sad men became hopeful. The prophet himself tells us what effect the vision had on himself. *He became aware how sinful he himself was.* In Kingsley's *Water Babies, Tom only realises how dirty he is when he finds himself in the little girl's clean and beautiful room.* So Isaiah, when he saw the vision of God's majesty and holiness, saw how unclean in heart and lip he and all his fellows were. It is always when we have a glimpse of the love and holiness of God that we begin to hate our own selfishness and badness. Isaiah saw how wrong his depression and hopelessness had been ; he saw that God was still enthroned, but needed men to help Him in His work, and he saw that just because he and all his fellows were unclean they could not give the help needed. But God was not finished with Isaiah. The man had had two visions—of God's holiness and his own sin. Something more was to follow.

III. The Discipline of Pain.—The prophet now had an experience which he can only describe in a kind of picture. Many things baffle our effort to describe them, and we say it was like—oh, it was like this or that. What Isaiah now saw in his vision was an angel flying to take something from God's altar and what he felt was like a burning coal laid on his lips. What did this mean ? It meant, surely, *the agony or striving of his*

complete surrender to God. He had longed to be good, perhaps, before; now he will let nothing hold him back; *but it hurt to make this choice. And yet the hurt was a healing hurt, because it was the divine love burning into his soul.* "He that is near me is near fire," is said to be a saying of Jesus. The author of Hebrews says, "Our God is a consuming fire" (Heb. 12 29). But God's pain heals. And in consequence, when the prophet hears a voice crying, "Who will go for us?" he can answer, "Here am I, send me." In the verses that follow, which sound so difficult as we read them, he is warned that his task will be a hard one. He must plead with obstinate people. He must not expect easy success. That is what the verses really *mean.*

Well, we know that of all the patriots of the Hebrew race, of all the preachers and martyrs of the Old Testament, none was greater than Isaiah. The work that the King Uzziah did has perished, his name is forgotten, but still to-day the work of Isaiah lives on—the work of the man who had a vision of God and of himself, of God's holiness and his own sin, and endured the pain of God's healing wounds to become a great worker for God.

J. R. D.

[*Suggestions for Expression Work:*

1. Write down the names of all the people you can remember who have in olden times or in modern days been called of God to work for Him.
2. Compare God's call of Isaiah with His call of St. Paul.]

LESSON 39

The Life and Work of the Prophet Jeremiah

[*For the teacher's reading and study:* Passages referred to in the notes.

Note to teacher: Amazingly few people bother about Jeremiah, and so misunderstand him and his work. You will find it worth while for your own sake to read up about him in some dictionary of the Bible, or in some commentary. The latest is by Rev. L. E. Binns, B.D., in the Westminster Commentaries. One difficulty is due to the fact that the book is now not arranged in chronological order.

Pictures: N.P. 150, 237.]

I. The Days of Jeremiah.—After the death of Hezekiah the land of Judah fell on evil days. More and more under the heel of foreign powers, the people became depressed, and indulged in

heathen practices, until, in the reign of Josiah, again a thorough reform was attempted, the Temple purged of idolatries, and a very strict Passover was kept (see II. Kings 22 and 23). So, then, everybody thought that now it would be all right. One man differed. *Jeremiah felt that all this reform was on the surface only.* In their hearts the people were the same as ever. He believed that only a clean heart availed before God, and that disaster must follow a seeming reform which did not really mean sorrow for past wrong-doing and a real resolve to do better. So this man set himself to preach to the people. He did not want to. He felt himself to be a child (Jer. 1 6); sometimes he even complained against the compulsion of his conscience (15 10 and 20 7). *Yet he dared to be unpopular,* misunderstood, and persecuted, while his heart was intensely patriotic. He has been compared to a rock melting in tears. He set himself against sin like a rock. But his grief at this sin of his people made him weep (9 1).

II. The Work of Jeremiah.—Shortly after Jeremiah began to prophesy a disaster fell on the land. The young pious King Josiah was slain in battle by the King of Egypt. The people thought that this was the worst that could happen. Jeremiah thought otherwise. "Don't weep for Josiah," he said, "but weep for the worse to follow" (22 10 ff.). It was true. *The Kings that followed Josiah simply hastened on by their bad policy, or wickedness, or weakness, the end which was the destruction of Jerusalem.* The one thing they would not do was to listen to Jeremiah, or repent at his preaching. King Jehoiakim went so far as contemptuously to burn the roll of the prophet's writings when submitted to him (ch. 36). Once the leaders of the people were so angry because they thought that the prophet was discouraging the people by his stern preaching that they wanted him put to death (ch. 26). He was actually once arrested and put into a horrible miry pit, from which a faithful Ethiopian man called Ebedmelech procured his rescue by letting down ropes and rags and hauling the prophet up (ch. 38). [Only a selection of the sufferings of Jeremiah is here suggested. The teacher may find it useful to limit even this selection, and *portray vividly one scene only.* The narratives are told so vividly that this is not hard; but in any case tell the story *in your own way and words.* If you merely read or even recite a chapter you may unintentionally destroy the interest.] So, you see, Jeremiah had much to suffer. In the end his worst fears were confirmed.

The city was twice taken, and at the last nobody was left except some poor peasants who tilled the land around the ruined city. Great cruelties were practised; the poor King Zedekiah's eyes were put out (ch. 52). Jeremiah himself was spared by the orders of the King of Babylon, but as a matter of fact he was later taken to Egypt, in spite of his beseeching the people who were left to dwell in the land. Right to the end the people thought him unpatriotic. He was eventually put to death in Egypt—a martyr (chs. 42, 43).

III. The Patriotism of Jeremiah.—As a matter of real fact, Jeremiah was a patriot, and one of his actions proclaimed the fact. When it was quite clear that Jerusalem was doomed, and that the King of Babylon must take it, Jeremiah was offered, in accordance with Jewish law, the first refusal of a piece of land near his home at Anathoth. Of course it was worthless. Besides, Jeremiah was already a prisoner, and likely to remain such. It was folly apparently to buy the land. But he did buy it; he felt that God wanted him to buy it. When he had done so it became clear to him what his action meant. It meant that God was showing him that although punishment must come on a foolish and wicked nation, yet God in His love had not utterly cast off His people, but would one day restore them to their country (ch. 32). In this conviction Jeremiah uttered one of the noblest prophecies in all the Old Testament. [Here read the actual words of Jeremiah 31 27–34. *As you read them make them ring with hope and faith.* Make the scholars see the imprisoned prophet glowing with an unearthly and holy radiance. Make them feel the splendour of his goodness. Don't mind if you have no time to expound these verses. Their inspiration will tell, even if their meaning is not quite clear. Of course, if there is time and you are inclined to do so, you can draw a parallel from our own times—there is a false patriotism that thinks only of victory and conquest, of commercial prosperity and worldly success. The true patriot is he who tries to get those with whom he comes in contact to know the Lord, he who has truly entered into the new covenant of the heart. In this lesson success lies in making the scholars see a picture of the heroism of Jeremiah.]

J. R. D.

[*Suggestions for Expression Work:*

1. What do you think were the strongest points in Jeremiah's character, and how did he show them?
2. What do you consider the marks of the truest kind of patriotism?]

LESSON 40

An Unnamed Prophet

[*For the teacher's reading and study :* Isa. 40.

The showing of a map of the desert to be crossed will make the teaching of this lesson easier.

Some explanation will be necessary in the lesson before the actual chapter is turned to and read. This explanation is indicated in paragraph I. of the notes.

This lesson is perhaps somewhat controversial. No scholars now believe that Isaiah, the son of Amoz, wrote this latter half of Isaiah, but some people think it " derogatory to inspiration " to yield the traditional ascription of these chapters to Isaiah. Surely that is a mistaken view. Read as sermons addressed to the captives, or those about to return from captivity, they are little less than miracles of the truest inspiration.

Pictures : R.T.S. 71, 41.]

I. Sermons by an Unknown Prophet.—The Jews were in captivity and had been so for years. Some of them were the better for it, some the worse. The sadness of some of them is reflected in Ps. 137. Others just settled down comfortably and did not greatly care. One man watching events saw in Cyrus the Mede, who was rising to power, a hope of restoration. Babylon would in its turn fall before this powerful conqueror, and then, the prophet felt sure, a new chance of restoration to their beloved land would come for the Jews. So he resolved with God's help to rouse and encourage the people. His wonderful sermon is one which has rung down all the ages. Handel, the musician, set some of it to glorious music, and every Advent Sunday, when the Church looks forward with eager eyes to the fulfilment of God's purpose for the redemption of men, it is read as a lesson. You will find it in Isa. 40. But I said an unnamed prophet. Well, I must explain how it comes to be in Isaiah's book. We can take an illustration from English literature. At the end of some editions of Shakespeare are printed a number of poems in a collection called *The Passionate Pilgrim.* By no means all these poems were written by Shakespeare, but they were collected and issued under his name because it was famous. They were like what he might have written. So it came about that the writings of an unnamed prophet who had clearly learnt much from Isaiah, and was filled with a faith in God and a love of Jerusalem very like Isaiah's, came to be read together with Isaiah's writings, and then written in the same roll. This was all

the more likely to happen in days when books were written out by hand on long rolls of vellum, not printed and bound and paged like our books.

II. Encouragement for Despairing Hearts.—Let us look at one of this unnamed prophet's sermons. He begins by a note of encouragement: "Comfort ye, comfort ye, my people, saith your God." He announces that the days of captivity are drawing to an end (v. 2), and compares himself to one who used in ancient times to be sent on in advance to smooth out a road, cutting down trees and levelling rough places before the coming of a great monarch. The monarch this time will be God, triumphantly leading His people home over the wilderness (vv. 3–5). Then he is bidden to raise a cry. But what shall he cry? All his former depression rolls back over him. How feeble man is, just like grass (v. 6). That may be, but however feeble man is, the word of the Lord endureth for ever (v. 8). You will see how very much this faith of the prophet corresponds with that of Isaiah, the son of Amoz, as we saw two Sundays ago. In the next verse there is probably a better translation possible: "O thou that bringest good tidings to Jerusalem." The crying prophet announces to Jerusalem the coming of God with His people, and now he thinks of the tenderness of God, Who will lead His people like a shepherd leading his flock. And then he has to face another difficulty.

III. The Prophet's Faith in God.—The people had become depressed, and they were tempted to say, "All this is very fine; but can God do it? We have been all these years in exile. God has forgotten us. Besides, look at the god we know. We have his image, and we worship it." So the prophet sets himself to shame them out of their idolatry and timidity. In vv. 12–17 he tries to show them the sublimity of God, and then in vv. 18 to 20 he pours scorn on the idea that a wooden image can really represent so sublime a being. His scorn soars up again in vv. 21–26 to a magnificent poem about the power and majesty of God. Yet still one can hear, as it were, the faithless people grumble. "What you say may be true enough, but God has forgotten us." "Forgotten you!" the preacher replies. "Forgotten you! Why, He is the Creator. He does not weary of His friends, or change like human beings. On the contrary, He gives power to the faint" (vv. 28, 29).

In the last verses of the chapter he sees a vision of the returning exiles. It would be a long and difficult journey across the desert

wastes; so trying that even the strong young men would be likely to faint. But, inspired by the hope God gives, and strengthened by His presence, they would start out with the strength and eagerness of eagles on flight; they shall run and walk without weariness (v. 31).

IV. Is it True To-day?—It was certainly true then. The exiles did come back—Jerusalem was rebuilt and peopled. But is it true to-day? What of the men who dared to fight and die for us in the war? A writer to *The Times* actually quoted this chapter about them. "To that high enterprise," he wrote, "they rose on wings like eagles." Years ago, when a young man had to go in for a hard examination, an old lady gave him a card on which was written, "He giveth power to the faint." And that greatly encouraged the young man. A tremendous task lies before men still—the task of making peace secure and right-dealing replace trickery and wrong. It is a hard task before which anyone might quail. But this sermon of an unknown preacher, which dates from some five hundred years before Christ, still has the power to inspire and encourage us for the great enterprise.

J. R. D.

[*Suggestions for Expression Work:*

1. Learn by heart vv. 29–31 of this chapter.

2. How do you account for the fact that the prophecies of this unnamed prophet have been linked on to those of the prophet Isaiah?]

LESSON 41

Jewish National and Civic Life in New Testament Times: Our Lord's Surroundings

[*For the teacher's reading and study:* Rom. 9 4, 10 2, 3; Phil. 3 5, 6—i.e. St. Paul's own Jewish patriotism—St. Mark 14 61–64—the charge on which our Lord was finally condemned.

The lesson is intended to bring out the difficulties which our Lord met and overcame.

Pictures of scenes in the life of our Lord bearing upon the lesson will be of great service, especially such as may be found in Neil's *Everyday Life in the Holy Land*, or the Copping pictures of the R.T.S., e.g. Nos. 74, 79, 94, 15, 48, 76.]

This and the five following lessons form a short course of study of Jewish life and thought in our Lord's day, and its

bearing upon His teaching and on the Gospel narratives. The scholars will from day school and earlier Sunday school teaching be familiar with the story of our Lord's sayings and doings. These lessons should help to supply and collect the racial and local background.

1. The Patriotism of the Jews.—The Jews were probably the most patriotic nation that the world has ever seen. They had had a great history, and no nation has ever been more certain that God Himself was with them. There had been great national disasters—e.g. the Captivity in Egypt and the Captivity in Babylon. But from all these God had rescued them. The beginning of the Commandments (Catechism version) is, "I am the Lord Thy God, Who brought thee out of the land of Egypt, out of the house of bondage." And of the return from Babylon Isaiah says (48 20), "Go ye forth of Babylon, flee ye from the Chaldæans; with a voice of singing declare ye, tell this, utter it even to the end of the earth; say ye, The Lord hath redeemed his servant Jacob." In the period between the Old and New Testaments they had again been terribly oppressed by the Syrians, but God had raised up great champions in Judas Maccabæus and his brothers. The Feast of Dedication mentioned in St. John 10 22 was in memory of the restoring of the Temple to the service of God after it had been profaned by the Syrian unbelievers.

So they were intensely proud of being Jews. It is true that they had been conquered by the Romans about a hundred years before this time. There was a Roman Governor of Judæa, Pontius Pilate, and they had to pay taxes to the Romans. But the Romans wisely allowed them to carry on a great deal of their national life in their own way. A good illustration of this is Pilate sending our Lord to Herod because He was a Galilean (St. Luke 23 6, 7). No Roman would ever have thought of going into the Temple, beyond "the middle-wall of partition" (Eph. 2 14), which marked the point beyond which no Gentiles could go. St. Paul was falsely accused of breaking this law (Acts 21 28).

All the same, most of the Jews resented the Roman domination very bitterly. The Sadducees, from whom the High Priest was always chosen, were reconciled to it. But the Pharisees believed that the Jewish Church was so glorious that the Jews ought not only to be independent, but even masters over other nations. When they joined in the cry, "We have no King but Cæsar"

(St. John 19 15), it was only because they hated our Lord so much that they would do anything to get Him condemned. And, even so, it must have been a hard thing for them to bring themselves to say. Those who were called Zealots went even farther than the Pharisees in their hatred of the Roman power. Some of them did not stop at violence, and even murder. See Acts 21 38, "The four thousand men of the Assassins."

One of the reasons why the Jews did not believe in our Lord was that He did not seem to think that it mattered much about the Roman domination. He never advised them to rebel against Cæsar, and He said (St. Luke 20 25) that as Cæsar was their Emperor they ought to pay taxes to him. And St. Paul (Rom. 13 1–7) said the same. The temptation in the wilderness to "fall down and worship me" (St. Matthew 4 9) probably means that our Lord, if He had chosen, could have put Himself at the head of an army and rebelled against the Romans. If He had, the Zealots and probably the Pharisees would have followed Him. But that was not the way to set up His Father's Kingdom.

2. The Law.—The Law was an intensely sacred thing to all Jews. God Himself had given it to them, and no other nation had anything which could compare with it; Deut. 4 7, 8 brings this out clearly. We who are Christians can see well enough that the Law was only for a time "till the seed should come to whom the promise hath been made" (Gal. 3 19; cf. vv. 23–26). Our Lord came to be the Saviour of the whole world ("In Him is neither Jew nor Greek"—Gal. 3 28). Therefore, whenever it is necessary, He puts aside the Jewish Law. For the most part He observes it faithfully. He goes to the Temple when He is in Jerusalem. It is His custom (St. Luke 4 16) to attend the synagogue on the Sabbath. He says at the beginning of the Sermon on the Mount (St. Matthew 5 17) that He had not come to destroy the Law and the Prophets, but rather to fulfil or to complete them. But He claims authority to change the Law of Moses and to give to mankind the Christian Law, which is far better. "It was said. . . . But I say unto you" (St. Matthew 5 21–22, 38–39, 43–44). This is because He is the Lord, not only of what we do, but of what we say, and even of what we think.

Also, He teaches that it is right to obey the higher law of charity rather than the law of Moses. Thus He touches a leper (St. Mark 1 41), and heals a sick man on the Sabbath (St. Mark 3 1–6). He shows that it is more important to have a pure heart than to have clean hands (St. Matthew 15 20). The publican

(St. Luke 18 9–14), who knows that he is a sinner, deserves to be forgiven rather than the Pharisee, who thinks that he is perfect but is really only proud.

3. The Messiah.—The Jews expected that the Messiah, when He came, would be a great conqueror, who would subdue all nations under his feet and exalt themselves to supremacy. There were things in the Old Testament, e.g. Isa. 53 or Zech. 9 9, which might have shown them that might is not always right and that love and goodness often have to suffer through the sins of others. But they did not understand this, and expected a warrior-Messiah. Our Lord, with His gentleness, and His love of children, and His care for the sick, and His habit of making friends with the poorest people and those who were despised and outcast, seemed a strange Messiah. *We* know that God is Love, and the fact that our Lord loved all men helps us to see that He is divine. But the Jewish leaders, hoping for an earthly kingdom, hated Him because His example and His teaching showed how selfish and how proud and how narrow-minded they really were. Their opposition comes to a head at last. When He cleansed the Temple (St. Mark 11 15–18), even though He was only guarding His Father's House against irreverent profiteering they determined to destroy Him. They arrested Him, they put to Him the final challenge, " Art Thou the Christ, the Son of the Blessed ? " and when He said " I am " (St. Mark 14 62) they all pronounced Him guilty of death, and, rushing off to Pilate, they persuaded him to give the cruel and unjust sentence of crucifixion. " He came unto His own, and His own received Him not " (St. John 1 11).

This story of how patriotic men, who were also in their way very religious, could fail to recognise their own Saviour when He came, shows that Edith Cavell was right when she said, " Patriotism is not enough." There must be faith and love as well.

S. C. C.

[*Suggestions for Expression Work :*

1. Find St. Luke 23 1–7 and write what you know of " Pilate," " Cæsar," " King of the Jews," " Herod," as they occur in the passage. Do you know of any other people who served the Roman Empire with whom our Lord came into contact ?

2. Find St. Luke 18 9–14 and write out the words which you think are the most important in the parable, and say why. What was a Pharisee and what was a publican ?]

LESSON 42

Representative Men and Women of our Lord's Day : Homes which He Entered

[*For the teacher's reading and study :* St. John 1 14 (the Incarnation of the Son of God), St. Luke 7 21–22 (what He did for those who needed help), St. Luke 8 19–21 (how He welcomed all into fellowship with Himself).

Pictures : N.P. 74 ; R.T.S. 6, 79.]

1. The Son of Man among the Sons of Men.—Once in a theatre in ancient Rome, about 150 B.C., one of the characters in a play spoke these words, " I am a man ; whatever concerns men is interesting to me." At this the whole audience rose and cheered. The point of the story for us is that the claim invented by the author and asserted by the actor in the play is one which can only be made perfectly by our Lord. It is He who really enters into the life of mankind and makes it His own. In the Gospels you can see Him meeting all sorts of people—a King, beggars, tax-collectors, villagers, centurions, fishermen—going into their houses, accepting their hospitality, and giving His own hospitality to five thousand of them.

2. The Leper (St. Luke 5 12–14).—Eastern people, owing to the dirty conditions under which many of them lived, were subject to the dreadful disease of leprosy. Lepers, according to the Jewish Law, were unclean. No one could touch them without incurring defilement. The result was that they were left to themselves. But lepers, like everyone who was not blinded by pride or envy, knew that in our Lord they had a friend. And a leper, despised and outcast as he was, was just as capable of having faith as anybody else. The only mistake that this man made was that he put his " if " in the wrong place. There was no doubt that our Lord was willing to heal either him or any other sufferer. The " if " was really on his side. " If I am worthy," " If I have faith enough," was what he should have said. Anyhow, our Lord heals him, because his appeal shows that he had some faith. Notice how careful our Lord is to observe the rules of the Jewish Law. Even although He came to supersede the Jews' religion, and though, in touching the leper, He broke the Law for the sake of charity, yet always, as far as possible, He conforms to the religious customs of His people.

3. The Centurion (St. Luke 7 2–10).—A centurion was a kind of sergeant in the Roman Army. Many of them were no doubt

cruel and overbearing to the Jews and strode about among them like tyrants among a conquered people. But some were friendly. This one had read the Old Testament, and had come to believe that the God of Abraham, Isaac, and Jacob was indeed the true God. He had subscribed to the building of a synagogue. He evidently knew more of our Heavenly Father than many of the Jews themselves. He recognised in our Lord a Saviour come from God. The two characteristics that he showed are the two chief marks of Christianity itself—faith and humility. He knew that our Lord was mighty enough to heal his servant, and he knew that for the great and holy Master to enter his own house was an honour too high for him to deserve. The language of the Prayer of Humble Access is taken from another story (St. Mark 7 24–30), but the meaning of the centurion's words is just the same. And there was another thing about him which ought to be a mark of Christians. He was sensible enough to draw lessons from his own experience. " I obey my officers ; the corporals obey me ; and the rank and file obey the corporals. The great healer, Jesus, is a Master of men and a Saviour come from God. If He commands, the angel of health will obey Him, and my servant will be made well." The reward of such faith, such humility and such sense, was one of the highest commendations that our Lord ever gave to anyone (v. 9).

4. The Pharisees (St. Luke 14 1–6).—Not all the Pharisees were quite unfriendly to our Lord. One of them, in fact, invited Him to dinner. But the other guests were suspicious. There was not much fellowship in the party. When one of the company is a comparative stranger, it is both ill-mannered and cruel to stare and whisper as the other guests did. There was a sick man in the room, and they were watching to see whether our Lord would heal him on the Sabbath. The letter of the law said, " No." The Spirit of God said, " Yes." The guests were more anxious to convict our Lord of breaking the law than they were to see the poor man healed. Our Lord appealed to their own experience and their own humanity. " If there is a sudden accident on the farm, and one of the animals is in pain, you go to the rescue, even if it is the Sabbath. Of course you do. And of course I must help this poor man." That is always the way in which to settle any difficulty. The more loving way is always the right way. Think of the kindest person in the world. Well, God is like that, only ten thousand times better and more loving. It reminds you of the " How much more " with which our Lord so

often clinches an argument. "If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father?" (St. Luke 11 13). "They could not answer Him again unto these things" (v. 6). This was one of the times when silence was not golden. It was sulky.

5. Zacchæus (St. Luke 19 1–10).—The publicans or tax-collectors were despised by the Jews, because they collected the taxes which the Romans exacted, and that was thought an unpatriotic thing to do. And, as a matter of fact, many of them were swindlers. A publican would pay the Government £100 for the right of collecting the taxes from a certain street. Then, instead of collecting £110 which would include a fair wage for himself, he would tell the people in that street that they must pay him £200 between them. Thus he robbed his neighbours. Zacchæus was probably one of that kind. Verse 8 suggests that his hands had been far from clean. How was it that he was converted? Some people say that it was only curiosity that made him climb up into the tree, but it must have been more than that. He must have had some faith. And he certainly had obedience. And "joyfully" in v. 6 may fairly be described as gratitude or thankfulness, and what he said in v. 8 has the true ring of sincerity. Finally, our Lord says that salvation is come to his house. To every home where Jesus the Saviour is King, salvation comes. Health, wealth, and wisdom are among the things that men commonly desire. But they are earthly things. Salvation is eternal. "This state of salvation," or state of being saved, is a state that begins with Baptism and need never end.

S. C. C.

[*Suggestions for Expression Work:*

1. Write an account of what you think it would have been like to have dined that day with our Lord in the house of Zacchæus.

2. If you had been a boy in Palestine and the Lord Jesus had come to your house, what do you think you would have noticed about Him and what would you have felt when He had gone?]

LESSON 43

Eastern Customs referred to in our Lord's Teaching

[*For the teacher's reading and study :* St. John 2 1–11, to see how our Lord mixed freely with His fellow-men. Think also of His friendship with Martha, Mary, and Lazarus (St. Luke 10 38–42; St. John 11 1–36).
Prayer Book : The Baptism Service for reference.
Pictures : R.T.S. 72, 78, 75.]

1. The Good Shepherd (St. John 10 1–18).—It is well known that in the East the shepherd leads, and does not follow, his flock (v. 4). There is a lesson here. The Saviour calls on no one to go where He Himself has not gone before. Temptation (St. Matthew 4 1–11), hunger, thirst, weariness (St. John 4 6), disappointment (St. Mark 6 6), pain, and death have all been faced by Him. And, after all these things, the victory which He gained by His Resurrection and Ascension is one in which He calls His people to share. Compare St. Matthew 10 38 and Heb. 6 20.

Why do the sheep follow ? Because they know the shepherd's voice. Why do they know his voice ? Because he has cared for them since they were tiny lambs. Lambs know their own mothers as long as they are young. But when they grow into sheep, they forget their mothers and their mothers forget them. But they know the shepherd as long as they remain members of the flock ; because the shepherd always goes on caring for them. So the Bible says, " We must love Him, because He first loved us." The lambs are the baptised children. See the Baptism Gospel, St. Mark 10 13–16. That was when our Good Shepherd received us into His flock. A little later the Baptism service says, " *After* this promise made by Christ, these infants must also promise." So the lambs have a duty, too. We must love Him. Renounce, believe, obey. But the love of the Good Shepherd was there first.

" The good shepherd layeth down his life for the sheep " (v. 11). Every baptised person wears an invisible cross on his forehead. That cross means, " Jesus died for me, and I must live for Him." Read the words that come just after the baptising of the child : " In token that hereafter——"

2. " Peace be to this House " (St. Luke 10 5).—There was a beautiful custom of saluting travellers with the words, " Peace be with you," and saluting a house on entering with the words, " Peace be to this house." It was one way of saying, " God be with you " ; for God is " God of peace " (I. Cor. 14 33). His

peace passeth understanding, and guards the hearts and minds of men (Phil. 4 7). It is God Who "maketh men to be of one mind in an house" (Ps. 68 6). Our Lord says, "Where two or three are gathered together in My name, there am I in the midst of them" (St. Matthew 18 20). This is often used of public worship, and the reference is quite right. But it also means that God created family life. He has put children into families; He has given them parents, brothers, and sisters. It is the love of God which has done this. A peaceful home, a home without quarrelling, is a home after God's own heart. It is a curious thing, but some people seem to be happier away from their own homes than in them. There may be faults on both sides, but it is quite clear that something has gone wrong somewhere. There is not enough love, there is not enough of God in that home. Our Lord stands outside the door (see Rev. 3 20) and knocks, and says, "Peace be to this house," and the people inside, perhaps all of them—the children, big and little, and the father and mother as well—are all quarrelling so noisily that His voice cannot be heard. He does not go away. He never despairs of any home, or of any person. But He has to wait until the noise has died down. Then the family hear His voice, and begin to feel ashamed of themselves.

3. Washing the Disciples' Feet (St. John 13 1–11).—When people wear sandals in the street, or loose slippers with no socks or stockings, their feet get dusty. When they come into someone else's house, in answer to an invitation to dinner or supper, the master of the house asks his servants to wash his guests' feet before they sit down to table. When the master wishes to pay special honour to a guest he does it himself. One of the Pharisees once invited our Lord to his house, and was rude enough not to do this, or even to ask his servants to do it (St. Luke 7 44). When our Lord called the disciples into the Upper Room, although He was their Master and Lord (v. 14), He went round and washed the feet of all of them.

This was a parable of service. It was not meant actually to be repeated, though in the Eastern part of the Church even now a Patriarch washes the feet of twelve bishops on Maundy Thursday, and in Westminster Abbey there is a ceremony every year on that day which represents the washing by the King of the feet of twelve poor men. It is called the Royal Maundy. But it was not meant as a command in the same way as "Do this in

remembrance of Me" is a command to administer Holy Communion. The lesson of the story comes in vv. 14, 15. It means that Christians must love and serve one another. It also means that we should be careful to wash away the defilements that come through sin, and, if we can help one another to do that, so much the better.

S. C. C.

[*Suggestions for Expression Work:*

1. Write an account of what you think it would have been like to have been a shepherd in Palestine for just one day, in the time of our Lord.

2. Find St. John 13 12–17, choose the verse you think is the most important, and see how quickly you can learn it by heart. (The teacher should ask for this verse on the following Sunday).]

LESSON 44

Eastern Customs referred to in our Lord's Parables

[*For the teacher's reading and study:* Gal. 3 28 (our Lord was by His human birth a Jew, but He is the Redeemer and the Pattern of Jew and Gentile, ancient and modern, past, present, and future); St. Mark 13 37 ("What I say unto you I say unto all"; i.e. our Lord used Eastern customs as illustrations because He lives in the East and the customs are familiar to those whom He addresses. But His teaching really belongs to no particular place or time. It is eternally true).

Litany: Petitions referred to in the notes.

Pictures: N.P. 113, 119, 59, 75, 80; R.T.S. 15, 94.]

1. The Lowest Place (St. Luke 14 7–11).—The word "room" (v. 8) means "seat at table." There was a strict order about this. The guests reclined on couches, and on each couch the middle place was the most important and that on the left the second. And one couch was thought more important than another. (See R.T.S. picture 94). It was rather like the way in which people drive in carriages to a funeral, though that is not exactly in the order of their importance, but rather of the nearness of their relationship. The disciples must have been arranged in some order at the Last Supper. It appears from St. John 13 23 that the beloved disciple was next to our Lord, and from St. Luke 22 24 that there was a dispute even at that sacred and solemn time about the order in which they should sit. Anyhow the lesson here is one of modesty. Never push in anywhere.

Wait till you are asked. Very likely (v. 10) you will be noticed and promoted, but if not, never mind. It is much more important to gain a victory over yourself than over anybody else. "Greater is he that ruleth his spirit than he that taketh a city" (Prov. 16 32). Pride is the worst of all sins; and the strange thing is that it is generally found in those who have least to be proud of. The really great people are modest. Newton, the great scientist, compared himself to a child sitting on the seashore and gathering a handful of shells. A great bishop, Ignatius, in the early days of the Church, who was being taken to Rome a prisoner to be thrown to the lions in the arena, said, "Now I begin to be a disciple." The motto of all Christians should be Phil. 2 5: "Let this mind be in you which was also in Christ Jesus." "He was in Heaven, at the right hand of God, but He came down to earth, to poverty, to death.

2. The Great Supper (St. Luke 14 15–24).—Another custom was to send out servants, when a banquet was ready, to escort the guests to the house. It was not always done, but it was considered a great compliment, and when it was done it would be very rude for the guests not to come. The word "politeness" does not actually occur in the Bible, but the duty is taught everywhere, e.g. St. Matthew 5 43, 44. The Fifth Commandment teaches us to respect everyone. St. Paul explains this in Eph. 6 1–9. Reverence in Church is politeness to God.

But there is something in this story even more serious than that. In the deepest meaning of the parable the master of the house is God. Those whom He sends to warn the people that the time is come are first of all the prophets (see Jer. 7 25, 26), then our Lord (St. Mark 12 6) and His clergy and teachers. Verse 17 of this chapter, "Come; for all things are now ready," is what God says to us now. He says it to anyone who is going to be confirmed. He says it to all every Sunday. He says it every day. It means, "I have prepared for you the way of salvation. In the ancient world I gradually taught the Israelites, and at the same time in other ways I taught the Greeks and Romans and other nations. Then when the time was come (Gal. 4 4, "the fullness of the time") I gave My only Son. Since then the Church has been gradually built up in all parts of the world. England was heathen once, but missionaries came and the Church of England was planted and grew up. You yourself were admitted to membership in your babyhood. Come; for all things are now ready. Live like a Christian. Say your prayers and do your duty."

The Pharisee and the Publican.—In the East religious people have never been so shy as we are. It was a custom of the Jews when they were in Jerusalem to enter the Temple at all times, not only on the Sabbath, and say their prayers. Christian people often go into Church now, at times when there is no service, but the custom is not nearly so common as it might be. We have something to learn here from the Jews. There are some churches in England (Chester Cathedral is one) where there is a children's corner. There are pictures, and books to read, and cards with prayers printed on them, all bought with the pennies which have been given by the children. Very often the children's corner is in that part of the church where the font is, and so the baptised infants are received into Christ's Body in that part of the building which has been made beautiful by the older children of the parish. Why should not you have a children's corner in your church?

But it is not enough to say prayers. They must be prayers of the right sort. If we ask, we must ask in our Lord's name (St. John 16 23, 24), that is, in the way that is pleasing to him. Rom. 8 34 means much the same. A prayer that some harm may be done to somebody else is not a Christian prayer. A selfish prayer, "O God, give me success and riches and power, and never mind about anybody else," is not Christian. No prayer which is mainly about self and very little about God is really pleasing to our Lord. If you look at the Prayer Book Collects, you will see that they all begin by saying something about what God is or what He has done for us. For example, Advent II., "Blessed Lord, Who hast caused all holy Scriptures to be written for our learning." Collects follow the example of the Lord's Prayer, which begins with God, and only towards the end mentions anything about ourselves, our daily bread, our trespasses, and our deliverance from evil. All prayer is meant to make us lift up our hearts, and think more about God and less about ourselves. That is why the Litany, either the Prayer Book Litany, a Litany in the Hymn Book, or any other, is a very good form of prayer. It says, "By the mystery of thy holy Incarnation," "By thy Cross and Passion," "By thy glorious Resurrection." It makes you think about our Lord Himself all the time. It shows quite clearly that the Pharisee's prayer, in which he was really patting himself on the back all the time and not thinking about God at all, was one that ought never to have been uttered (St. John 18 9–14).

S. C. C.

[*Suggestions for Expression Work :*

1. Draw a plan of an Eastern table and indicate the positions of honour for the guests.

2. Copy in your neatest writing Phil. 2 5–8. To which of the parables of this lesson do these words apply ?]

LESSON 45

The Gadarene Demoniac

[*For the teacher's reading and study :* St. Mark 5 1–20. Those who would like a very illuminating little book on miracles should read a pamphlet by Bishop Chandler called *Miracles*. It is one of the Anglo-Catholic Congress books (price 3d.). There is nothing controversial in an ecclesiastical sense about it, and though it deals with a difficult subject, it is very clear and full of wisdom. Any of the modern books on psychology by Christian writers (Micklem, Pym, Barry, Thouless, Miller, Hudson) make it much easier to understand the miracles of the Gospels. The difficulty sometimes raised about the destruction of property must be met by pointing out that human personality, the restoring of the reason of even one poor lunatic, is a more important consideration than any amount of property. This is a principle that carries you a long way, and, if fearlessly applied, would make havoc of a good deal of our modern civilisation. But it is true, all the same.

A picture of the cliffs on the eastern side of the Lake of Galilee might prove useful.]

1. The Man Possessed.—The man had very likely been all his life very bad-tempered. He had never tried to master his temper. When the devil tempted him to throw a knife at his mother's face, or to hate his brothers and sisters, he let the devil get the mastery of him. Perhaps also he had let his mind get full of dirty and unclean thoughts. Instead of driving them out, and spending his time on work and games and reading and other wholesome things, he had become the slave of evil thoughts. Thus the devil entered more and more into his soul, until at last it seemed that he himself, the real man, had been driven out, and the devil was there in his soul instead. He was " possessed." Worse than that, he was driven into so many different kinds of madness that it seemed as if a whole troop of devils had taken possession of him. Once he had stood by the roadside, not knowing or caring where to go, and a regiment of Roman soldiers, thousands of them, passed by in a never-ending procession. He had never seen so many people in his life. He got the idea that he himself

was possessed by a whole regiment of demons, and in his mad way he called himself Legion, or Regiment.

He lives alone, feeding on such things as he can find or steal, half-naked, mad, and miserable, a danger to all who come near him. Madmen often have great bodily strength. People tried sometimes to capture him, but he was too strong for them, and he burst the chains in which they tried to bind him. Every now and then, in occasional calm moments, he longed for a friend. But no one came. No one loved him, and no one had power to help him. He wandered among the tombs, and thought sometimes of the day when he would die, and knew that no one would be sorry when he did, because all were against him and he was against all.

2. The Healer.—For the first time in his life—or, anyhow, for the first time since he became possessed—he sees Someone Who is not afraid of him. Our Lord has no chains, no sword, not even a stick. He stands waiting for the poor madman, who runs to Him. Think of the wild figure, racing across the fields, hair waving, hands outstretched, staring eyes, and shouting as he runs. And our Lord is not afraid. "There is no fear in love, but perfect love casteth out fear" (Epistle of St. John 4 18).

But even though his appearance is so dreadful, he means no harm this time. He somehow feels that our Lord is not as other men. It is strange that a poor madman could see what scribes and Pharisees could not. But it was probably the same sort of instinct as that which sometimes makes animals frightened in the presence of death. It is said that dogs sometimes know and shrink from anyone who is possessed by a demon now. Anyhow, the man hails our Lord as divine. It is difficult to see who is speaking, the man himself or the demons. It shows how completely possessed he has become. "My name is Legion," he says, "for we are many." Then, in a moment, such is the power of the love of God, he is a man once more. He is still half-naked, his hair is still wild, but his eyes are quiet and his speech is calm. He is ashamed that he has lived so horrible a life. But most of all he is consumed with gratitude to the one Person Who has ever loved him, and also has been able to deliver him. He would like (v. 18) to spend the rest of his life in following Jesus, to Whom he owes everything.

Meantime, what has happened to the demons? They entered into a herd of swine which was feeding near. What does this mean? It may be the literal truth. The whole story is so

wonderful, and, as we saw just now, animals do sometimes perceive what we call the supernatural, even when human beings fail to do so. And there are such things as mad dogs, wild elephants running amok, i.e. animals who have ceased to be their natural selves and seem to be possessed by some evil power. So it may be that the creatures were really possessed. Or it may be that with the sharp instincts that animals have they perceived that something dreadful was about, and were frightened, and rushed down the cliff. Anyhow, it shows that, while the work of God is to heal and to preserve, the work of the devil is to destroy.

3. The Neighbours.—I suppose we ought not to condemn them too much. They were a poor set. Instead of being thankful that a demoniac had been restored to reason and a happy life, instead of remembering that there was now no danger that they themselves would be attacked by him as they walked about the fields or came near the tombs, they thought only of their property. Somebody's swine had perished. "Supposing my sheep were to be the next to go? We had better get rid of this Healer as quietly as possible. No doubt He means well, but let Him go and do it somewhere else." It is the way in which people do very often reject what God is doing for them. The Church of England has sometimes resented the work of teachers who were really sent from God. And individual Christians often fight against their conscience. But our Lord did the best possible thing for them. He left them a missionary, the demoniac himself (v. 19). He was a missionary of the best kind, one who could say, "I know that my word is true, because I have experienced it myself. The Lord Jesus saved me from misery and sin, and what He did for me He can do for all."

S. C. C.

[*Suggestions for Expression Work:*

1. Can you think of any words of our Lord which say that the life of a man is much more valuable than that of an animal?

2. If you have ever seen animals frightened and stampeded, write a short account of it. What do you think caused the pigs to stampede when the madman was healed?]

LESSON 46

The Unclean Spirit that Returned

[*For the teacher's reading and study :* St. Matthew 12 43–45; Jonah 1 1–3 and Chapters 3 and 4. Jonah is a type of the Chosen People, who ought to have been missionaries to the other nations. But they were proud of their own privileges, and exclusive. And so, when our Lord came unto His own, His own received Him not (St. John 1 11). See also Rom. 10 3.

The parable should be read in class either aloud or silently. " Waterless places " (v. 43) refers to the Jews' belief that the demons favoured specially as their abode the marshy, dank, fever-laden regions. This evil spirit could find only dry ground and so could not rest and be content.]

1. Jew and Gentile.—One of the great commandments in the Old Testament is that which forbids idolatry. Again and again in the earlier days of their history the Israelites fell into it. The golden calf made by Aaron (Exod. 32 4) and the two golden calves of Jeroboam (I. Kings 12 28) are among the best-known cases. The makers of the idols probably said that they were not mere idols, but that they represented the invisible God. But from what the prophets say about it—e.g. Isa. 40 18–20, 44 10–20—it seems that many of the people were no better than image-worshippers.

After the great calamity which is called the Exile or Captivity (II. Kings 24 14), when Jerusalem was destroyed and nearly all the Israelites were carried away captive for seventy years in Babylon, they did not fall into idolatry. Babylon was full of idols, and those who came back and, under the leadership of Ezra and Nehemiah, built up their national life again, had been so disgusted by what they had seen there that they were not tempted to idolatry any more. There was a time, between the end of the Old Testament period and the birth of our Lord, when the Kings of Syria who ruled the Jews tried their utmost to make them into heathens, and to set up images of heathen gods in the Temple. But all in vain. The Jews, under Judas Maccabæus and his brothers, fought fiercely and prevailed. The victory over Syria was won, and the victory over the actual worshipping of idols was won too. The scribes and Pharisees in our Lord's time, and the ordinary people too, were wholly opposed to it. That demon had been completely cast out.

But what happened ? In their zeal to cast out from their religion anything that was less than God or was contrary to God,

a great many of them cast out God Himself at the same time. When people allow their religion to be hard and cold and dry and formal, it means that they are worshipping what is called the letter of the law. When the Pharisees complained of our Lord because He did deeds of kindness on the Sabbath, it was because they thought that the rule of keeping the Sabbath was more important than the rule of love. And that means that the old demon of idolatry had returned in a new form, bringing with it other evil spirits as well—pride, jealousy, uncharitableness, and so on. The last words of v. 45 show the real meaning of the parable. The proud Pharisees thought themselves far better than their forefathers, but they were actually farther off from God.

2. The Unfinished Repentance.—Our Lord's parables often have more than one meaning. This one is partly about nations and partly about individuals. So, too, the Good Samaritan is both an argument for the League of Nations and an argument for doing kind acts at home and at school. The person intended here is one who repents, but, having got rid of his sin, makes no effort to fill up the blank space in his life, but leaves it empty. The real way to fight against sin is to have your life full of good. Keep weeds out of the garden of your soul by having plenty of healthy plants in it. The best way to leave off hating is to begin to love. St. Paul told the Ephesians (5 18) that if they were tempted to be drunkards, the cure was to be filled with the Spirit of God instead. It was much better for them, and much more interesting into the bargain. A man once said that he could not help drinking too much. The temptation was irresistible. But a friend said to him, "Supposing that, just as you were lifting that extra glass to your lips, a telegram were brought to you that your wife was dying and you must come home at once. What would happen to the temptation which you say is irresistible? It would be crowded out and forgotten."

That is quite true. A new thing, coming into a person's life, has power to drive out evil.

> New every morning is the love
> Our wakening and uprising prove.

What you need to drive out sin is God. There are lots of people who say their prayers at night but not in the morning. What is the result? They begin the day with an empty soul (v. 44). It may be "swept and garnished" by virtue of their prayers last

night, and because there are some sins that they find it easy to avoid. But if God is not there the devil will soon arrive. You cannot be what is called neutral. You must be on one side or the other, either going forward or going back.

When you make any advance in goodness, be very careful not to spoil it all by being proud. A person who was conceited about having been confirmed and going regularly to Holy Communion would be serving the devil rather than serving God. Friendship is a good thing, but jealousy sometimes creeps in, and that is the way in which friendship is spoiled. God is love, and if you are loving, and do things in a loving way, you will be all right. Your soul will not be empty. It will be full of God, and the devil will not find any room.

S. C. C.

[The expression work of the greatest value in connection with this lesson will be that which carries its teaching into practice in daily life. The usual kind of expression work may detract from the lesson's influence.]

LESSON 47

Friendship: 1. In the Home

[*For the teacher's reading and study :* St. John 7 1–13, 12 1–9.
Catechism : Commandment 5 and corresponding section of My Duty Towards my Neighbour.
Pictures : N.P. 5, 75 ; R.T.S. 50.]

This and the two lessons which follow it form a short course on the subject of Friendship. The teacher will do well to be mindful of the fact that pupils of this age are developing strong social tendencies, and true friendship is one of their natural needs. These lessons should help them in the quality of the friendships they form.

I. The Home of Jesus (St. John 7 1–13).—We are all familiar with the home of Jesus as it was during His childhood, when He " increased in wisdom and stature, and in favour with God and man " (St. Luke 2 52). This passage gives us a glimpse of what it was like later on. His brothers, though not His enemies, were certainly not whole-heartedly on His side. After reading these

verses we can imagine that they might have sometimes quarrelled with Him had He been disposed to quarrel with them, yet we feel sure that He was a good Brother to them and that they knew it. One of them, St. James, *did* believe on Him after His resurrection, for Jesus came specially to see him (I. Cor. 15 7), and some years afterwards became the leader of the Church at Jerusalem, and the author of the epistle which bears his name. Would he have believed on Him if His life at home with His brothers had been inconsistent with His public teaching? His Mother, however, always believed on Him, though sometimes she did not understand Him. She told her troubles to Him, as, for instance, when they had no wine at the wedding party (St. John 2 3), and, no doubt, when He was tired and anxious, He was sure at least of His Mother's love. Yet, when all is said, we cannot think He found home an easy place to live in. He even went so far as to say on one occasion that He had no home, if we can rightly so interpret His words, "Foxes have holes, and the birds of the air have nests; but the Son of Man hath not where to lay His head" (St. Luke 9 58). On another occasion He said that His Mother and his brothers were those who heard the word of God and did it (St. Luke 8 21).

II. The Home of Martha, Mary and Lazarus (St. John 12 1–9).—This passage tells us about the home at Bethany, where two sisters and a brother lived together. We are specially told that Mary and Martha were of different dispositions, and, of course, Lazarus was unlike either of them. We notice how closely their friendships with Jesus drew them together. When He visited the house He was welcomed by both Martha and Mary, though they had different ways of showing their feelings (St. Luke 10 38–42). When Lazarus was ill, both believed that all would be well, if only Jesus were there (St. John 11 21 and 32); when he was restored to life, the devotion of Mary was only an expression of what all felt. The criticism of her action as wasteful and extravagant did *not* come from Martha, to whom such a thought might easily have occurred, but from Judas Iscariot.

One of the problems of home life is, How are different characters to live together without friction?—There is a story of two sisters, who lived together for many years in a single room in Edinburgh. During all this time never a word passed from the one to the other; a chalk line was drawn across the floor so that each might keep within her own boundaries. This is an extreme case; but it is never *easy* to live always in the same home with anyone.

F H, M.

It certainly is much easier if we *have fellowship in the deeper things of life* as well as in more superficial matters. There were once three sisters who always seemed to live very happily together. Someone said to one of them, "How well you three get on!" "Yes," was the reply, "but it needs all the grace of God to do it."

III. The Home in Lancashire (or whatever county or district we may live in).—God has placed us in a Lancashire (or other) home. It may have no romance about it like the two homes of which we have been thinking; it may even have special difficulties; but most of us ought to be thankful that we have a home at all. We may have to make the best of a house in which there are many inconveniences, but the words of the old song, "Be it never so humble, there's no place like home," are still true. Our home friends generally take more interest in us than anybody else. When a boy wants a cricket bat, or a girl a new hat, they go home to ask for it; when we are ill we go home to be nursed; and if things go wrong with us, we are indeed alone in the world if we can't find some sympathy in our own home.

IV. What Would Jesus do if He Lived in My Home?—A very beautiful answer is given to this question in a story by Jerome K. Jerome called *The Passing of the Third Floor Back*. The scene is a boarding-house, where landlady and lodgers are anything but a happy family. All are selfish and mean, and there is no love lost between them. There is one woman who pretends to be younger than she is, painting her face and dyeing her hair, but she is not above stealing the landlady's candles. Another talks about grand relations, who, if the truth were known, don't exist. There is also a fraudulent company-promoter and a very obnoxious young man who is about to enter into partnership with him; there is besides a young servant-girl who sees all that is going on and thinks that it's no good trying to be honest. Everything, however, is changed when an unknown stranger takes the worst room in the house, "the third floor back." He pays the landlady the exorbitant rent for which she asks, but with such courtesy that her conscience is touched and she refuses to receive it. He talks to the painted woman with such sympathy that she remembers her happy, innocent childhood, and becomes the perfectly natural and sincere woman that she was meant to be. In fact he soon is the friend of everyone in the house, and draws out all their latent possibilities for good. When

he goes he leaves behind him quite a new spirit, so that all say, "How different things are now from what they were before he came!" The little servant even begins to wonder whether this new wonderful friend is not the Christ Himself.

V. Why is it that we Fail where Christ Would Succeed?—The reason lies, not in others, but in ourselves. We would have more success if we made Christ our own personal Friend, for then He would have much more influence upon us, and the result of His influence would be seen both in our homes and outside them.

S. H. M.

[*Suggestions for Expression Work:*

1. What do you consider are necessary forces of character if you are to live at home in love and happiness?

2. Write a short account of the home at Bethany and what our Lord must have thought of the two sisters and Lazarus.]

LESSON 48

Friendship: 2. In the World. Our Lord the Friend of Sinners

[*For the teacher's reading and study:* St. Luke 7 11–17, 15 1, 2, 19 1–10, 23 32–43; St. Matthew 9 10–13, 11 19.

Prayer Book: The words of reception into the Church in the Baptismal Service associated with the lesson.

Pictures: N.P. 32, 74; R.T.S. 81, 94.

Note.—If the teacher finds that other instances of our Lord's friendship for all around Him occur to the mind and seem to make a more striking appeal, these should be used. Those given in the notes are examples which may be used as there indicated to help the main aim of the lesson, which is to show that our Lord saw all that was good in everyone and was prepared to help and to be a real Friend to all.]

Our Duty to our Neighbour.—The commandment, "Thou shalt love thy neighbour as thyself," did not originally come from the lips of our Lord Jesus Christ. It was an important saying of the Jewish law, being found in the Book of Leviticus (19 18). Much of what our Lord said had been said before, though not so well, for from the very beginning there have been teachers who gave the world good advice. In His days, as in ours, school-children learnt by heart passages of Scripture and pieces of poetry; texts were hung on the walls of houses, and beautiful

sermons were preached. The weak point in this teaching was that nobody put it into practice. It was words, words, words. Our Word, however, "was made flesh." The Lord showed us by His own example how we were to love our neighbours. We have learnt something about His home friends—Joseph, Mary, His brothers and sisters—and we know something about His love for the disciples, who worked with Him for the Kingdom of God. Now we will think of some of the friends He made as He went about in the world.

I. A Passing Funeral.—One day, just as our Lord and His disciples were about to enter the little city of Nain, they met a funeral procession coming out. It was a common sight, such as we frequently see; we should expect that Jesus would let it pass by, as we do, and then go on into the city. On the contrary, He went up to the mourners, spoke to the mother, and restored her dead son to life. We wonder at the miracle; but we might also wonder at the interest which our Lord took in these people. He had never been to Nain before; the widow and her son were perfect strangers to Him; yet, when the funeral passed along the road, He was deeply moved at the very sight of it. He understood at once what that mother was feeling and had an even deeper sympathy for her than the relations, who were walking behind the bier. We, on our part, are often slow to understand. For instance, there are missionaries, teachers, and doctors all over the world who are at the present moment restoring many sons to life, and making many widows glad. Yet, when we are asked to help them, we "pass by on the other side"!

We may not have the Lord's wonderful gift of healing, but God can do miracles, if we show even a little sympathy. A mother, who was heart-broken because she had lost her little girl, carefully tended some lilies of the valley in her garden, hoping to place the flowers, when they bloomed, upon the grave; but for all her care the lilies, when they came, made but a poor show. One day, however, when she was feeling her disappointment very keenly, a little girl who lived near came to the door, bringing her a present of lilies of the valley far more beautiful than those in her garden. The gift seemed to the mother like a message of comfort from God Himself, for it showed her that He knew what she was thinking about. Have we not many opportunities of showing the same friendly sympathy?

II. One of a Crowd.—A crowd of people is lining the streets of Jericho as Jesus passes through, for all want to catch a glimpse

of the Man about whom everyone is talking. Jesus Himself has very much to think of, for He knows that He is going up to Jerusalem to die, and His heart is full of sad forebodings. Yet He takes an interest in every face that He sees, and Zacchaeus, though away from the road and partly hidden in a tree, does not escape His observation. Here at any rate is a man who wants to know more of Him, for he has climbed up a tree to watch Him pass. So the Lord stops and tells Zacchaeus that He will stay that night at his house. Crowds do not come to look at us as we pass along the street, though sometimes, if we are Boy Scouts, the sound of the drum will bring people out of their doors. Some little boys, perhaps not yet old enough to be Scouts themselves, will follow our march, and they will not forget any kindness that is shown to them. There is always someone to whom we can be friendly. The little dog who comes to us wagging his tail, half afraid of us and yet wanting to be friends, is full of delight if we will deign to speak to him one kind word. We can never have too many friends. Some years ago a rich man died and was buried. The church was full, for many friends and relations had come to pay their last tribute of respect. When the service was over, and the carriages had driven off, and the people had gone, the clergyman came back to the church and found there a poor woman, dressed in black, her eyes red with crying. He recognised her as a lodging-house keeper, who had a hard struggle to make ends meet. She told him that she had lost her best friend, for whenever she had been in difficulties she had always gone to him for advice and help, which he had never refused to give. Of all the mourners who came to that funeral none were more sincere than this woman.

III. A Companion in Misfortune.—When our Lord was crucified, two criminals were crucified with Him, one on the right hand, the other on the left. Had He not suffered, it is probable that He and they would never have met; but adversity brings us into strange company, and it brought the Lord and these two men into the same condemnation. With one of them He could do nothing, but to the other He could say, "To-day shalt thou be with Me in Paradise." It is not our duty to keep bad company, for there is a grave danger that, if we do, we may become like the company we keep. St. Paul truly says that "Evil communications corrupt good manners," or, in other words, "Bad company is the ruin of good character" (I. Cor. 15 33). When, however, we do associate with those who are no better

than they should be, we shall certainly not win their love by doing as they do, though we *may* win their respect if we are not ashamed to do what we believe to be right. The penitent thief loved Jesus, because Jesus was different from himself. "This man," he said, "hath done nothing amiss." Therefore he wanted to be like Him and to be with Him, not in a thieves' paradise, but in the Paradise of saints.

What a combination of opposites do we see in the Lord's character! He was wholly devoted to the service of God, and He cut Himself off entirely from worldly occupations, sometimes spending whole nights in prayer. His mind was set upon the establishment of the Kingdom of God, and He loved with all His heart those men and women, the disciples, who joined Him in His great enterprise. Yet He found something in common with people who knew nothing of His great aims, and whose lives were quite unlike His own; indeed, He had a special message for them, for He was justly and honourably called *the Friend of sinners*. Our duty is to be like Him, to love God first, and, in the strength of that love, to love our neighbour also.

S. H. M.

[*Suggestions for Expression Work:*

1. "It takes two to make friends as it takes two to make a quarrel." What do these words mean, and what line of conduct would you adopt towards anyone who refused to be friends with you?

2. Our Lord was called "the Friend of sinners"; in what ways was He their Friend?]

LESSON 49

All Saints' Day

Friendship: 3. In the Church

[*For the teacher's reading and study:* Acts 18 1–11, 18–28, together with the passages referred to in the notes.

Catechism: The last answer on the Sacraments, with special reference to the words "to be in charity with all men," explaining that "charity," as in I. Cor. 13, means "love."

The lesson should be prepared in association with those for the last two Sundays, and reference should be made to them by the class.]

I. The Power of Friendship among Good People.—In his famous novel, *Treasure Island*, Stevenson describes two sets of people.

One set is made up of those who are on the side of law and order—the hero, the captain, the squire, the doctor, and their servants; the other set is a crew of pirates, led by the one-legged villain, John Silver. Numerically the pirates are stronger; they get possession of the ship without difficulty, while the faithful party just manage to reach the shelter of the stockade. In the end, however, they are beaten, because they cannot hold together. They have no love for one another, and have only joined in the plot because they want the buried treasure. Jim Hawkins and his friends, however, have a real respect for one another, and try to be true at all costs; even Ben Gunn, the reprobate, when he comes "back on piety" and joins them, shows the same spirit.

Here we see a deep truth of human life—that the friendship of good men, especially when they join together for some good and useful purpose, is a great power in the world. It was illustrated over and over again during the war; and the story of the self-sacrifice of Captain Oates, who walked out into the blizzard to die, hoping that without him his friends would find it easier to get through, is a good instance in point (see any account of Captain Scott's expedition to the South Pole). The best and truest friendships that the world has yet seen have been made in the service of God.

2. St. Paul, and his Friends.—St. Paul was a man who had many friends. Among them were Aquila and Priscilla, a husband and wife whom he first met at Corinth, working with them at his trade of cloth-weaving. On one occasion they risked their lives for his safety (Rom. 16 3). They were at Rome long before St. Paul went there, and it is probable that when he at last arrived at the capital of the world they were there to welcome him (Acts 28 15). One of the oldest churches in Rome bears the name of St. Prisca (another form of Priscilla), and there is a tradition, not without value, that it was built upon the site of the house mentioned in Rom. 16 5. Another friend was St. Barnabas. When St. Paul first sought to join the Church at Jerusalem everybody fought shy of him, till St. Barnabas came forward, and, taking him by the hand, introduced him to the apostles (Acts 9 26). St. Paul and St. Barnabas did much missionary work together, and St. Barnabas, though the senior of the two, was never jealous of St. Paul's greater ability.

One of St. Paul's greatest troubles, however, was that *his friends sometimes failed him.* The Galatians, for instance, were devoted to him while he was with them, but forsook his teaching

as soon as he went away (Gal. 1 6, 7). When he first came to Corinth a great number of people joined the Church, but they soon grew cold-hearted so far as St. Paul was concerned, till he doubted whether he could ever come there again as their friend (I. Cor. 4 21 and II. Cor. 2 1). Many unkind and untrue things had been said, and he felt it keenly. Later on, at the end of his life, when it seemed clear that he would be condemned to death, many of his friends left him in the lurch, among them some people from Asia (II. Tim. 1 15), Demas (II. Tim. 4 10), and perhaps Alexander the coppersmith (II. Tim. 4 14), though *he* may never have pretended friendship.

We sometimes fancy that the early Christians found it quite easy to love one another, and that they were never jealous, narrow-minded, or untruthful. This, of course, was not the case, though they were far more successful than we are in making friends with one another.

3. What is Needed in the Church To-day.—The great need of the Church to-day is *fellowship*. Church people should have very much in common, for we have all made the promise to be Christ's faithful soldiers and servants to our lives' end. The great hindrance to our fellowship is selfishness. Everybody likes to *have* friends, but it's not everybody who *loves* his friends. We like to have friends because we hate to be lonely and because we get all kinds of advantage from them. Boys and girls sometimes attend church because they know that by so doing they can join a football or hockey team. True Christians, however, know that we must do our best to serve God even if we don't get any advantage for ourselves. The great reason for the delay in the establishment of the Kingdom of God is that Christians refuse to love one another with a love that seeks only to serve. Fellowship can only grow when our selfish motives and desires have been crucified. God often teaches us this lesson by sending us pain in company with love. True love brings pain, if it be only anxiety about our friend's troubles. We have differences with our friends sometimes, and sometimes they greatly disappoint us, but we must not be disheartened. If we will try to see the best in others and the worst in ourselves, these things will only train us and make us more fit for fellowship. To endure and suffer for the sake of others is seen by the whole world to be a noble and a holy thing.

Think of the hymns we sing on All Saints' Day, **the festival of the fellowship or communion of saints.** They tell us that those who

now enjoy the happiest and purest fellowship that can be imagined have all passed through tribulation. Even our Lord Himself was no exception to the rule, for He was made " perfect through suffering " (Heb. 2 10).

They climbed the steep ascent of Heaven
Through peril, toil, and pain:
O God, to us may grace be given
To follow in their train.

S. H. M.

[Expression work will perhaps best take the form of examining and explaining some All Saints-tide hymn, such as the above (A. & M. 439) or " For all the Saints."]

LESSON 50

St. Hugh, Bishop of Lincoln (1140-1200)

[St. Hugh is of great interest to us, not only because of the splendid inspiration of his life, but because his best service to the Church was rendered in England. At some time or another during their lives the children will see, at least from the railway as they pass through Lincoln, the beautiful Cathedral which St. Hugh built. Then they will be able to feel more than a passing interest in what they see if this lesson is vividly and effectively treated.

Photographs of Lincoln Cathedral will be useful, and also of St. Hugh and his swan as shown in ecclesiastical art (see Lesson 52, Kindergarten, Year II.)]

This and the two following lessons form a short course on " saints " who have nobly served God. They thus continue the teaching of All Saints' Day.

Given to God.—In 1140 there was born in the Castle of Avalon, in France, the baby boy Hugh. He was descended from a family of ancient lineage. His noble parents shielded the boy's youth from evil and trained him in the Faith. His father was a brave soldier with a charming modesty and courtesy. His gentle mother was full of sympathy for, and ever ready to help, those in need, especially the lepers. At the age of seven little Hugh began to receive lessons. When he was only eight his mother died. His father now resolved to give himself and his little boy

to God. He accordingly divided his possessions between his sons, and, accompanied by little Hugh, entered a monastery. The boy was placed under the tuition of one of the monks, who was wont to say, " It is for Jesus Christ I am educating thee " ; and the boy took such delight in his studies, and made such rapid progress, that at the age of fifteen he was allowed to take his vows. His father was now extremely old and infirm, and henceforward Hugh supported his feeble footsteps, preparing his food and even feeding him, and sitting by his bedside until the end. It was here that he learned much of his exceeding tenderness and pity for all sinful and sorrowing souls.

Choosing his Path.—In due course he became a deacon, and was entrusted with a cell dependent upon the monastery and near his father's castle. Here he was very poor, but happy to be able to practise his vow of poverty more perfectly. He soon felt a great desire to test the solitary life, and, after putting his affairs in order, set out for the Grande Chartreuse, a monastery separated from the rest of the world by a chain of wild and rocky mountains strewn with the débris brought down by the avalanches, covered with ice and snow for two-thirds of the year, and full of precipices and dark forests. The house possessed a well-furnished library. Each monk lived in his own cell, saying most of his prayers, and taking his meals, alone, and making prayer his chief occupation.

Answering Duty's Call.—Soon after this, Hugh was ordained priest, and ten years later there arrived, headed by the Bishop of Bath, ambassadors from King Henry II. of England requesting Hugh to come and be Prior of the new monastery at Witham, in Somerset. Deep sorrow settled down on the whole community. When Hugh was asked for his decision, he said, " I have learned to renounce my own will, and to look on it as of no account." From the day he was joyously welcomed at Witham the monastery was to be all that its name implied—" wit-home," " the house of wisdom "—for Hugh was a truly wise Christian who drew to himself others like him. His first duty was to get his monastery built. After carefully studying the surrounding country and the inhabitants, he prepared his plans and submitted them to the king, who adopted them and promised to grant all that was needed to carry them out. By dint of a little jesting strategy with the King he was enabled to compensate the tenants to the full for any buildings or land which necessarily had to be given up, and the monastery was at length completed.

The King was continually seeking Hugh out for advice and to

show him affection. Henry's sons were rebellious in his old age, and it was refreshing for him to exchange the flattery of his courtiers for the charm of elevating thoughts put forward in sincere and truthful language. Hugh did not consider it his duty to mix himself up with worldly affairs, and kept aloof from politics. But when there was a question of the rights of the Church of God, he could speak firmly and vigorously and display an indomitable courage, as we shall see. He knew how to "reprove, rebuke, exhort, with all long-suffering and teaching" (II. Tim. 4 2). Some of this good seed was choked by the odious flattery of courtiers, but some must have borne good fruit. He was extremely indignant at the way in which the country people groaned under the cruel forest laws.[1] He had grown into an Englishman on English ground, and would speak up for the rights of Englishmen. "Forester," he would say with a play on the words, "means a man who *remains outside*" (*forestarius, foris stare*); "they will *remain outside* the Kingdom of God."

One day in the ante-chamber of the palace he found several foresters who had just been refused an audience, speaking most disrespectfully of the King. "Who are you, then," said he, "that dare to use such language?" "We are foresters," they replied. "Then *stay out of doors*" (*forestarii, foris state*). The King within heard these words and came out laughing to meet the intrepid Prior, who turned and said, "The words you have just heard concern you also. The poor people who are tortured by your forest-guards will enter Heaven, but you and your foresters will *stand without.*" It needed much readiness of wit and great integrity to give such reproofs as these; but the King knew the saintly worth of his corrector, and set as great a store on his prayers also.

Still placing Duty before Choice.—In 1186, on another memorable day, there came to Witham a deputation bringing letters from the King and the Archbishop, saying that Hugh had been elected to the bishopric of Lincoln. This had no effect on the Prior, and he declined this first and yet a second invitation; but when a command came from the Grande Chartreuse, there was nothing for it but to obey. He took immense pains to prepare

[1] The King might, when he pleased, convert any portion of the country into a *forest*, in which he might enjoy the pleasures of the chase. Even the owner of the land then might neither build thereon nor cultivate it. An offender damaging anything growing in the forest, or the birds or to be punished by the *forest laws*. A *forester* was an officer sworn those laws were observed.

himself to meet the temptations this responsible position would bring, and quitted Witham in sorrow and fear, amongst the prayers of his broken-hearted community. Though a troop of horsemen mounted on magnificent animals richly caparisoned came to escort him, he carried at his saddle-bow in front of him his bundle of sheepskins for his bedding, for he wished to preserve the humility of his former life, and remembered, "Whosoever would be first among you, shall be servant of all." When the day dawned for him to be installed he set out barefoot, and the gentleness and kindness which shone in his face won all hearts. The new Bishop now determined vigorously to resist the forest laws, and so soon as one of the tenants of the Cathedral was interfered with, he at once excommunicated the chief forester. The King, whose words at an earlier date had led to the murder of Thomas à Becket, was furious, and in a violent passion at this and another quite righteous disobedience, commanded the Bishop to appear before him. Calm and serene, gentle Hugh obeyed. He was prepared to sacrifice all for the sake of duty. The King had betaken himself to a woodland glade and had ordered his followers not to rise in the presence of the Bishop. Hugh saluted the King and court and received no response ; then, touching the shoulder of the courtier next the King to make room, sat down beside the King. The icy silence continued, and became awkward. To relieve the situation, the King called for a needle and thread and began to sew a piece of linen round one of his fingers, which was cut. The Bishop, who thoroughly understood the meaning of this theatrical reception, quietly turned and said familiarly, "Now, do you know, you look exactly like your ancestress of Falaise." The King was seized with laughter at this merry jest. He was descended from a native of Falaise, where gloves were made. When everyone had thawed, the King questioned the Bishop, and received the usual honest and dignified answers, and all was well again.

And now this holy man began to build the glorious Cathedral which may be seen in Lincoln to-day, and until the end of his life, amongst all his other labours, he was building.

He was exceedingly fond of animals, and especially the birds,[1] and little children were irresistibly drawn to him. If he were ill or tired, if the roads were bad or the weather inclement, however late the hour, he would always get down from his horse if the

[1] The story of his famous wild swan at his house near Lincoln, and the story of the friendly baby, are given in Lesson 52, Kindergarten, Year II.

children needed him. He loved, too, those outcasts of humanity, the lepers.[1] He was wont to bring them into his house and wash their feet as his mother had done, give them a generous meal, followed by a short talk full of sympathy, and dismiss them with abundant alms. All his life he practised the asceticism he believed to be for the good of his soul. If duties permitted, he would leave the tumult of the world for a month or longer to seek the solitude he appreciated so much, in his cell at Witham. He preferred to go in the autumn, when the woods are silent and bare and the soul is open to grave thoughts.

Steadfast to the End.—In 1189 Richard I. was crowned, and during this reign, as always in these days of good or bad autocratic kings, Bishop Hugh had to be not less intrepid than before in the defence of justice and truth. He was punctiliously truthful. Though full of compassion for the poor, ignorant, and helpless, he was as firm as kind. His was ever the gentleness of strength, not the easy bending of the weak. In 1199 John became King. As he and the Bishop travelled together one day, the former avowed that he looked upon Bishop Hugh as his father and master, and stealthily drew from the folds of his robe a stone set in gold which he wore round his neck as a sort of talisman, saying, "This stone was given to one of my ancestors with the assurance that he and his descendants should never be deprived of their dominions as long as they retained possession of it." "Take care," replied the Bishop, "not to put your trust in any material stone. Lean solely upon the living and heavenly Stone, which is our Lord Jesus Christ." Would that the weak John had acted upon this advice.

In the year 1200 Hugh felt a longing to visit the old haunts of his earlier days, and he made a pilgrimage to them all. Before he returned to England, however, he became ill, and on reaching London was distinctly worse. To his distressed friends around his bed he said, "My beloved children in Jesus Christ may be sure that I shall always be near them, if not in body, at least in spirit." Oftentimes he had addressed mourners who seemed to give way too much to grief, as he did now those at his bedside: "It would indeed be a great misfortune to us if we were never

[1] In those days of ignorance, when the disease was first detected, the patient was led to the church, clothed in black, the service of the dead was said over him, and then he was taken to a hovel on waste land, where he would find a bed and a little furniture, a few clothes, and other things for his use, and where he was to be buried at the last.

allowed to die." His last earthly anxiety was given to the Cathedral which he has left for us. "Hasten to complete the chapel of St. John the Baptist. I am anxious that consecration shall take place before my arrival, for I shall be at Lincoln on the day fixed for this assembly" was his command to those preparing for a great meeting of King and Bishops and Barons. His funeral was held on that day at Lincoln Cathedral. People of all classes came to do him honour, and groans and sobs at the terrible loss they had sustained, were heard on every hand. Truly he deserves to be called a saint. A thirteenth-century poet wrote of the Bishop and his swan :

> Pure white when living, greeting death with song—
> Fit type, dear bird, of one thou lovedst long ;
> The saint, in life as pure as thy white breast,
> In death as fearless, lulled with a song to rest.
> (*Magna Vita.*)

E.J.G-S.

[*Suggestions for Expression Work :*

1. Which of the traits in the character of St. Hugh do you desire to possess ?
2. Which of his deeds do you most admire, and why ?]

LESSON 51

Florence Nightingale : A Nurse Saint

[*For the teacher's reading and study :* St. Matthew 25 1–13, 34–46.

This lesson is intended for use on Hospital Sunday whenever it may occur in the place where the school is situated.

Florence Nightingale, by E. F. Hall (S.P.C.K. 2s.), will give further information.

Pictures of scenes in a modern hospital, and especially the local hospital, would be useful.]

Early Resolutions.—Florence Nightingale was born in 1820 and was named after the place of her birth, the beautiful City of Flowers. Her childhood was spent with her sister Parthenope in the two delightful homes of her wealthy parents, Lea Hurst in Derbyshire and Embley Park in Hampshire, where every delight that could be dreamed of lay around her. An excellent education still further added to her splendid equipment for life. (For

details of her happy childhood, with an account of her nursing the sheep-dog, see Lesson 33, Kindergarten, Year II.) From the age of six she had a longing for some object in life. Whenever there was a chance of bestowing loving care and sympathy, whether on her sick dolls or pets, or on the sheep-dog lamed by stones thrown by cruel boys, the opportunity was seized by this little maiden. Before she was twenty she had definitely turned her attention in the direction of nursing, against the wishes of parents, sister, and friends.

Trimming her Lamp.—The picture of Sairey Gamp painted by Charles Dickens was typical of the nurses of those days—drunken, immoral, dirty, disorderly, coarse, hard-hearted. All decent girls shunned the calling as one which would inevitably ruin their characters. How Mrs. Grundy's tongue did rattle, therefore, when this beautiful, educated, wealthy, high-born lady elected that her life should not be frittered away in a self-centred round, while men and women, for whom her Master died, were suffering a slow death with none to tend their wounds of soul and body. Her life was many-sided. She was presented at Court, had her " seasons " in London, and her share of country society. She lived in the lap of luxury—the lap of a cruel nurse, she thought it. She was the life and soul of all the village activities which centred round the Church, able to do much for the villagers who let her know of any case of illness, and ever ready to help and heal the sick and sad. One day, as she was walking before her house at Embley with a friend, she said, " Do you know what I always think when I look at that row of windows ? I think how I should turn it into a hospital and just how I should place the beds." It was thought that travel would " cure " her of these foolish delusions, but it served only to intensify her " complaint," for she visited any nursing institution she could find, and returned to her parents and sister, whom she loved so dearly, more firmly determined than ever to leave their home. Her case seemed hopeless. At length she was allowed to take four months' training in Germany, where " the sick poor blessed her for having led them to the Redeemer " ; for throughout her whole life religion was the very life of her life, as deep as it was quiet. When she returned to her home the villagers reported that " she could set a broken leg better than a doctor and made the old rheumatic folk feel young again with her remedies, to say nothing of her eye lotions, which was enough to ruin the spectacle folk." What she saw of the poor, degraded women who waited upon the sick

in the hospitals in London and other great cities still further strengthened her resolve to become a nurse. Her first post was as matron of a home for sick governesses in London, which she completely reorganised and largely financed.

Prepared.—Whilst Florence and her sister had been working hard at lessons, romping in their quiet paradise, riding their ponies among the hills, England was gradually drifting into war, and in 1854 the Crimean War broke out. England was not ready; all was confusion and mismanagement. The hospitals at the front soon became filthy, overcrowded barracks. The very air was polluted. There was no washing, no clean linen, neither vessels for water nor utensils of any kind, no soap, no towels, no hospital clothes. The shirts of the dead had to be torn up to bandage the wounded who lay in their uniforms. Water was a luxury, and "invalid food" was the greasy mess served up for the fit. But there was one wise virgin whose lamp was trimmed. If the call came she would not be found wanting. She could answer with a highly-trained intellect, a well-disciplined body and soul, and an experience gained against tremendous odds, by practical service.

The Call.—Her letter offering to go out to serve, actually crossed another requesting her to take charge of the hospital work for the army. Mrs. Grundy was aghast, held up her hands in horror, and poured scorn on the undertaking as doomed to failure. But Florence Nightingale's ears were stopped by that voice within to which she had listened so constantly for so many years. In a week she had quietly made her arrangements, wisely chosen thirty-eight nurses who promised faithfully to obey her in every detail, and without any bustle set out under cover of darkness in order to avoid all flourish of trumpets. Most of her helpers were from the nursing sisterhoods of the Church, which had always taught the care of the sick to be a Christian's duty. The day before the little company set sail the charge of the Light Brigade occurred at Balaclava, and the terrible battle of Inkerman was fought the day after she arrived at Scutari. Waggon-loads of wounded poured into the hospital.

At her Post.—She soon had four miles of beds not more than eighteen inches apart. Cholera added its difficulties, and the cold was so intense that the wounded were brought in with their clothes frozen to their flesh. But the more critical the occasion the more her will rose to meet it, and she made bold to change the whole evil system. Filth and chaos fled before her.

Ere ten days had passed she had her kitchen ready. She had brought with her stores of invalid food, and soon beef-tea, chicken broth, and jelly greeted the eyes of the half-starved men. Sometimes in a single day twenty-five gallons of beef-tea, forty gallons of arrowroot, two hundred and forty quarts of barley water, as well as other nourishment, were supplied.

She had her disappointments and her enemies, as all true reformers have. Whilst men and women give up their time, the joys of home-life, money, health, and strength, and even life itself, and while those for whom they work are being physically and spiritually starved, the "Board," with its antiquated systems, endless controversies, fear and ignorance of the needs, effectually blocks the way. But this great nurse had a fortune at her disposal and could afford not to notice her enemies. On one occasion, when 27,000 shirts, for want of which the half-naked sick were shivering, were held up for three weeks because "the Board had not sat," she had the door of the store-room broken in. Fortunately, she could press on without dragging the "Board" behind her. In the first three months, from her own private funds she provided 10,000 shirts. The lady-in-chief was the hardest-worked member of all that little community. When all had retired to rest she could be seen gliding round the wards with a tiny lamp in her hand, smiling and nodding to one, chatting with another, sometimes staying to write down a last message home for a dying soldier. They called her the "Lady with the lamp." The sight of her made them feel better and helped them through their surgical operations. On one occasion five wounded were being given up as hopeless when she asked if she might have them. By constant care she nursed them into a state when they could stand an operation. All the five were saved.

Well Done.—When fighting ceased the Queen and all her people were eager to know in what way they could say "Thank you" to their beloved nurse. She would accept their thanks in one form only—the means to train nurses. Money poured in from all classes, and £44,000 had been subscribed when she desired the list to be closed. Not before the last remnant of the army was ordered home, and she had erected a cross as a memorial to the men who had fallen and the nurses who had died, was she willing to leave her post. She then quietly embarked at night and travelled home incognito, although she had been offered a British man-of-war by the Government. She was now in great need of rest and repose. Her health had been permanently shattered,

and although to the end of her life she was busy with multitudinous activities for the health of the soldiers and all people, most of her work was done from an invalid's couch. She was consulted about the military and naval hospitals on every foreign station and depôt. She wrote important books and pamphlets and an enormous number of letters, ever dealing with the reform she had at heart. She did a great deal to improve the sanitary conditions of India. District visiting owes much to her. She was actively interested in Prison Reform, the Manchester Police Court Mission to lads, and the Indian Famine Fund. These are only a few of her many interests, and since her pioneer work the whole system of army and hospital nursing has been transformed.

She outlived her father, mother, and sister, and died very peacefully at the great age of ninety. In her own words describing a friend we may say : " She was always filled with the thought that she must be about her Father's business." " She hath done what she could."

E. J. G-S.

[*Suggestions for Expression Work :*

1. What was the secret of Florence Nightingale's life-work ?
2. How may we develop her work : (*a*) In hospitals ; (*b*) In our homes ?
3. What lamp are *you* trimming ?]

LESSON 52

The Life of Samuel Augustus Barnett, Canon of Westminster

[*For the teacher's reading and study :* I. St. John 4 7–21; St. James 1 17.]

Samuel Augustus Barnett (1844–1913) has left behind him a record of splendid work. He was the pioneer of many of our best social reforms, and his work is of the highest importance and yet greater than all he did was the man. Canon Barnett was a man of great power and a great heart. Possessing rare advantages of culture, intellectual ability, money, and gifts of leadership, he was content to spend the best years of his life—1873 to 1906—in one of the worst slums in London. When the Bishop of London offered the living of St. Jude's, White-

chapel, to Mr. Barnett, newly married to a very young and highly gifted lady, he said to him, "Do not hurry in your decision; it is the worst parish in my diocese, inhabited mainly by a criminal population." The parish had only one street; it was a network of courts and alleys without roads. Many of the houses were three storeys high and only six feet apart; the sanitation was worse than nothing; most of the houses were common lodging-houses, let out in rooms; 6,270 people lived in 675 houses. The people were vicious and degraded. One of the landlords admitted that the tenants of the houses in one alley had lived rent free for years because he dared not go amongst them to collect the rents. The Church was cheap and ugly, dark and dirty and unheated, and attended by only a few old women. The Barnetts decided to come, and for over thirty years they poured all their rich gifts of Friendship and Truth and Beauty into that terrible place; and into their service they also pressed countless friends, often men and women of note in the world, who readily, under Mr. Barnett's inspiration, gave of their best to redeem and enrich the lives of his poor parishioners. Many a man would have been overwhelmed with the stupendous difficulties of such a parish, but he turned each difficulty into an opportunity for greater service.

The Man Himself.—Let us try first to understand something of the character of Canon Barnett and the aims underlying all his work as a social reformer, and then we can better consider his work.

The Motive and Aim of his Work.—The great, unchanging inspiration of all Canon Barnett's work was to bring people to God. "The end we have in view is that everyone may know God as a Father." "He was a social reformer, an active Poor Law administrator, an ardent educationalist—all these things and many more—*because* his one never-sleeping desire was to help people to live their lives in relation to God." "We aim at decreasing," he said, "not suffering, but sin . . . sin in the sense of missing the best." Canon Barnett believed that God meant the life of human beings to be full of all good and beautiful interests, therefore he toiled to teach people to love reading and to understand beautiful pictures and music. He believed intensely in the equal capacity of all to enjoy the best, and that even the poorest and most ignorant could, if shown how, appreciate the best.

His Love and Power of Friendship.—He had a great heart, and he believed that the real way to help people was by loving them. "The best thing to give is your heart." "God is love, and they that dwell in love dwell in God; they understand the love of God, and to them the world seems very good and people kind and true." The Barnetts abundantly proved the truth of this faith in the power of love, for they had literally hundreds of devoted friends, rich and poor, ignorant and learned, humble dwellers in mean streets and the great ones of the earth. By his love Canon Barnett drew out the very best from those who knew him.

His Patience.—He had marvellous patience and hope. Often his schemes of reform were misrepresented and himself calumniated; often he had to wait years for obvious abuses to be removed or some necessary good work started, yet his patient and vigorous hope never failed.

His Humility.—Akin to his patience was his humility and utter forgetfulness of self in the work he was trying to do; there was no jealousy in his nature.

With these thoughts in our minds about the man himself we can turn to a brief survey of his work.

Housing Reforms.—Naturally housing conditions were his first care, since his parishioners were living under worse conditions than animals. In 1875, two years after he came to St. Jude's, he requested the municipal authorities to condemn and clear and sell for building certain areas of his parish, but he had to wait eleven years, enduring heartless delays, before his efforts were entirely successful. In the meantime he tried, together with Miss Octavia Hill, by great self-sacrifice to better things himself. In 1876 the first block of model dwellings was built, and three years later they had a thousand people living in houses cared for by Miss Hill's women rent collectors, in the place of people living immoral lives in condemned houses.

Education.—He had a tremendous belief in education. He at once re-opened the schools in his parish, and almost at once lost the Government grant by introducing handicraft work; that is, he suffered as a pioneer in teaching handicrafts, which are now taught in every good elementary school. He made the ugly schools beautiful by decorating the walls with Walter Crane's coloured illustrations of Æsop's Fables, and he opened

playgrounds for the children. He started the training of pupil-teachers and elementary classes for grown men and women who had forgotten the little they had learnt at school. He founded Toynbee Hall, where brilliant young men from Oxford and Cambridge came to live and share with their poorer brothers and sisters in Whitechapel all the good things the Universities had given them. To him was due the idea of University Extension Lectures, and later of the tutorial classes which took shape in the Workers' Educational Association. He started a parish library and taught people to love good books; later he built a reading room next to Toynbee Hall, and, finally, in 1892, his great desire for a public library for Whitechapel was fulfilled.

Children.—Both he and Mrs. Barnett loved children, and to them is due the Children's Country Holiday Fund, which grew so rapidly that in 1914 it sent 6,745 town children into the country for a holiday. They also founded the State Children's Aid Association, and by their efforts saved Poor Law children from lives of misery.

Beauty.—They wanted the very best for their Whitechapel friends, so they tried to share everything beautiful that they themselves cared for. They shared their home, their beautiful furniture and pictures, often having friendly parties at the Vicarage; and through the Toynbee Hall Travellers' Club they had the joy of taking some of them to Italy, and there to see for themselves the beauties the Barnetts had told them about. They got the best artists to decorate their church, the best musicians to sing or play in church or school, and the church was for a long time supplied with beautiful flowers on Sunday by a flower-seller who was glad to house his plants and flowers there over the week-end. In 1881 they daringly started an exhibition of pictures in their dark, inconvenient schools. They repeated the experiment next year, and in thirteen days 26,942 people had come to see it, people who lived in drab, ugly places and had no chance of seeing beautiful things. They borrowed the very best pictures by the greatest artists, and once when a lady, who had a very fine private collection, offered some of her second-best for the exhibition, thinking them good enough for Whitechapel, Mrs. Barnett refused them, and when the lady understood that the best would be appreciated she lent the gems of her collection, so valuable that they had to be insured for £50,000. After ten years another wish was fulfilled and the beautiful Whitechapel Art Gallery was built.

Canon Barnett firmly believed that though beauty in Art and Nature did not necessarily bring people to God, yet it was often a very great help towards doing so, and he left no stone unturned which would help people to know and love God.

There are many sides of his work we have not touched upon, but enough has perhaps been said to show something of the beauty of his character and of his great work for God.

V. H.

[*Suggestions for Expression Work :*

1. If you were living in Whitechapel now, which of Canon Barnett's good works do you think would help your life most, and why ?
2. What are the chief things you admire in Canon Barnett's life and character ?]

LESSON 53

The Meanness of so-called "Objections" to Christian Missions

[*For the teacher's reading and study :* Acts 10, 16 9.

A suitable prayer for Christian Missions to be learnt. One will be found on p. 23 of *Prayers for Day and Sunday School.*]

In spite of the fact that the Risen Christ gave the command, "Go ye and make disciples of all the nations" (St. Matthew 28 19), there are a great many Christians who do not take the least interest in Christian missions ; and there are not a few who actually object to them. So it is worth while to think of some of the objections which are made, and to have an answer ready.

1. *"There is so much work which the Christian Church ought to do at home that we cannot afford to send missionaries to other lands. When we have converted England we can give our attention to other places ; but not till then."*

It is true enough that there is any amount of work to be done at home. "Christian England," as we call it, is very far from being Christian. And it is quite true that if we want to make Christians of other nations we ought to be able to show them how much better and happier we are than they just because of Christianity. But if the apostles had acted on this principle the religion of Jesus might never have spread beyond Palestine.

St. Peter knew that only a few of the Jews had become believers in Jesus as the Son of God; but this did not prevent him from listening to the message from Cornelius, the Roman. The vision which he saw (Acts 10 9–16) was sent to teach him that God cares for the welfare of all His people.

St. Paul had a summons to preach the Christian faith in Europe (Acts 16 9), and he knew it was his duty to obey the summons, even though the cities and villages of Asia were almost wholly pagan.

"Beginning at Jerusalem." Our Lord had said that (St. Luke 24 47), but He had also said, "Preach unto all the nations." "Ye shall be My witnesses in Jerusalem"; yes; but also "in all Judaea, and Samaria, and unto the uttermost parts of the earth." How would the faith of Jesus Christ have come to our land if the apostles and their followers had said, "We must make Christians of all the Jews before we go anywhere else"?

Charity may begin at home, but it is a poor kind of charity if it never gets any further.

2. *"Christianity is our religion; but there are many other religions, some of them older than ours. Even if these religions are not as true as Christianity, they have some truth and goodness in them. What right have we to interfere with them, and perhaps take away people's faith, without really persuading them to become Christians?"*

Think again of the apostles. The religious systems of Greece and Rome had much that was true and beautiful in them at their best. But this did not prevent Christ's followers from preaching the everlasting gospel to Greeks and Romans. They knew the old religions were already falling. They had something to give which was based on eternal foundations. So it is now. **The religions of the East are falling as Western ideas come to the old nations.** To leave these nations with no religion is to abandon them to materialism and atheism. **Christians must give to others their own priceless treasures.**

3. *"The so-called 'converted native' is a worse man than he was before he professed to be a Christian."*

This is a very common objection, which is urged by people who have seen something of the work of missions, or by those who are much too ready to accept anything that is said against missionary work. For instance, it is often alleged that in India the native Christian servants are worse than Hindus or Mohammedans, and no doubt this is occasionally true. Some, too, say they are Christians when they are not in order to obtain

work. But what kind of an example do native Christians often have set before them by their Christian employers? Again, is it not the case that people often expect a much higher standard to be maintained by those who have been converted than they expect from those who have been Christians all their lives? It is quite unfair to judge as severely as men and women frequently do. Read St. Paul's epistles. What kind of men and women were some of his converts? **But did that prevent him from trying to win all men for Christ?**

4. "*Christianity at home is a divided force. There is the Church of England; there are the Roman Catholics; there are almost countless bodies of Christians who are not in communion with the Church of England or the Church of Rome. Settle your own differences; and then go out to convert the world.*"

It is all too true that Christians are in many different camps. Even within the Church of England there are very real and sharp divisions. But this kind of thing has been the case from the earliest days of Christianity. St. Paul withstood St. Peter "because he was to be blamed" (Gal. 2 11). He had a serious difference with St. Barnabas (Acts 15 36–41). At Corinth the Christians ranged themselves under different banners (I. Cor. 1 12, 13). But this was not regarded as a reason for stopping missionary effort then; nor is it now. On the contrary, it is not seldom the case that in the mission field divisions are less sharp than they are at home. **The call of the world is a summons to Christians to unite their forces against the powers of ignorance, darkness, and superstition.**

5. "*Missions are a failure. They involve a waste of men and women, a waste of labour, and a waste of money. It would be better to own this frankly, and to concentrate all our efforts on the work which is crying out to be done amongst our own people.*"

No doubt the results which can be seen are often disappointing, and we English people pride ourselves on being practical. We like to see results; we do not care for efforts which are not apparently successful.

But Results Belong to God; and it is very easy for us to be misled by what we think is failure. And the failure, where it exists, is due in largest measure to the indifference, the faint-heartedness, the unbelief of Christians at home. What do we do for missions? How much interest do we take in them? What do we know about the work which is being done in India and in China; in South and Central Africa; in Japan and in

the islands of the Pacific? What do we give so that the Ascending Christ's command to His Church may be obeyed? How much do we pray for those who have gone out in the Master's name to "preach the Gospel to the whole creation"?

The Failure Lies in Ourselves.—If we do our part, if we study, and pray, and give, we shall soon cease to talk of failure; and we shall be amazed at and thankful for the success which, in spite of difficulties beyond our power of realising, men and women have achieved in all parts of the world in the Master's name.

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